

UNION MOVEMENTS

THE CHINESE RECORDER

VOL. XLIV.

JUNE, 1913.

No. 6

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SIMS, M. D.

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essary to introduce
only small quanti-
ties of it at a time
into the weak
stomach.—DR.
HERM KUMMELL,
Physician-in-Chief
of the Marine Hos-
pital.

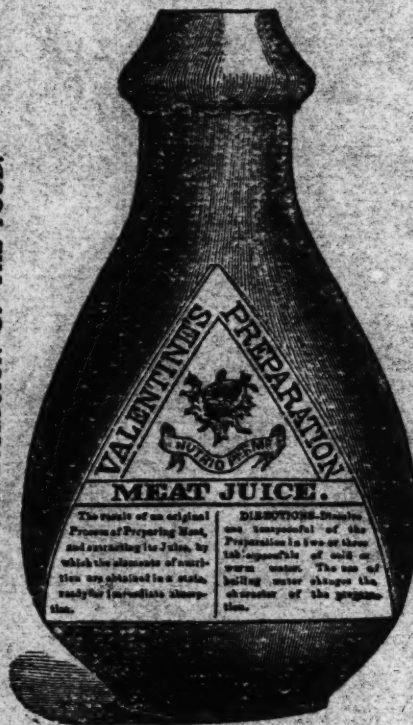
TESTIMONIALS.

GEORGE H. EL-
LIOTT, M. R. C. S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883:
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S
MEAT-JUICE."

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MEAT-JUICE and
consider it the best
of these (meat)
preparations. It
was used by the late
lamented Presi-
dent Garfield dur-
ing his long illness
and he derived
great benefit from
its use.—ROBERT
KEYBURN, M. D.

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First Reception of the Chinese-Anglo-American Friendship Association in honor of Lady Lockhart and her daughter, in the home of Dr. Wu Ting Fang, Shanghai, February. 18th, 1913.

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VOL. XLIV

JUNE, 1913

NO. 6

Editorial

Prayer for China.

WAS it in answer to the prayer that was offered all over the world, after the telegram requesting it had been sent out by the Cabinet, that a sudden change for the better was noticeable in prevailing conditions? Certain it is, at any rate, that immediately following April 27th, the newspapers began to report messages being sent from all over China to Peking, calling upon the President to stand firm, and upon the National Assembly to stop quarreling over matters of inconsequent detail and settle down upon the urgent business for which it had been chosen. These telegrams came largely from Chambers of Commerce—not without significance, many of them from Canton and other places in the South—and, what is perhaps even most striking of all, from local branches of the Kuomintang to their fellow-members in the government. Where all had seemed chaotic throughout the country there suddenly appeared a demand for, and a seeming development of, order. All danger is not past yet, but it would appear that the attention of the Christian Church has been called to the fact that their prayers were being heard. This shows us, then, that Prayer Sunday should not be permitted to stand isolated, but should be considered merely as the beginning of a great movement that is to continue until the dangers of the present are all overcome. Our prayer should be continuous.

**Christian
Unity.**

MOST of the articles in this issue of the RECORDER present various phases of the modern movement for Christian Unity. That a solution of this problem is fervently desired is evident; the trend of thinking and planning is running more swiftly than ever in that direction. Furthermore, it is realized that much real practical co-operative effort already exists. If the claims of Christian Unity were adequately met in the promotion of mutual esteem and friendly intercourse then there might be justification for the claim of the few that we have as much union as we need. Three stages of this movement might be designated. First, the period of enthusiastic desire; second, the period of determining to think through the problem; and third, the securing of a solution that will conserve the best we have and provide opportunities for real progress. We are now in the second period, and though the difficulties are becoming more distinctly apparent yet there is no weakening of the desire for, and the determination to secure, effective union. The greatest difficulty would seem to be that involved in organic union of churches, but this is not a point that needs to be settled at once or before any further advance can be made. The need for co-operation in institutional work is of more practical and immediate importance and it is around this problem that most of the thinking at present revolves.

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True Unity.

THE paper by Dr. H. M. Woods on "True Unity" raises this question: "Do we yet fully comprehend Christ's idea of Christian Unity?" We agree with the author of the article that true unity is *mainly* spiritual, that its essential feature involves a full recognition of the "ministry and ordinances of sister churches as equally valid with its own." Furthermore, we do not believe that while humanity remains as it is any scheme of unity will eliminate altogether diversity in interpretation of the Scriptures or differences in ecclesiastical practices. Here the freedom of the individual conscience will always have to be given full play. In the "Dictionary of Christ and the Gospels" in the article on "Unity," by H. J. Wotherspoon, these statements are made: "The idea of communions severally arranged upon differing bases of opinion or order does not exist within the New Testament thought," and again "Party spirit and divisive courses are condemned, but there is no precept

for the regulation of the relations of one sect to another." There were factions in the apostolic churches, but no differing communions such as in our day. This being so the problem is one that requires special treatment, and we venture to think that in addition to "spiritual unity" we need to *regain* the relationship that apparently had not been lost when the New Testament was written. We have something more to do than they to attain "spiritual unity." In this connection we must remember, also, that the unity urged by Christ was something visible to the world. How much this involves of inter-organization we are not yet ready to say, but it certainly means something more than the "spiritual unity" which seems to be the theme of Dr. Wood's article. The purpose of Christian unity is defined by Christ in these words, "That the world might believe that Thou didst send Me," "That the world may know that Thou didst send Me and lovest them even as Thou lovest Me." This visible unity was to be evidence to the world of the mission of Christ and was to be proof to them that the love which produced the unity included the world. Is the lack, then, of this unity the missing evidence that is weakening the testimony of the Christian forces? When the various divisions of Christianity have proved to the world that their faith in Christ is influential enough to make them all co-workers in the fullest sense of the word, what greater proof could we have of Christ's right to the supreme place in the heart of all? What do we mean by the "fellowship" of which we so often speak? It must mean among other things the mutual sympathy and understanding that shall enable us to work together on the one great task of proving to the world by our visible works that we are convinced that Christ is the Lord.

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**Practical Union
at Home.**

It has frequently been said that the workers on the mission field were more ready for union than those at home. To indicate how rapid is the progress now being made at home in this regard, the following extracts from the minutes of a meeting of the Chicago Co-operative Council of City Missions are quoted from an article in *The Biblical World* on "Church Union that Unites." The extracts are quite illuminating, also, as to possibilities along this line on the mission field:—

The Presbyterians and Methodists were eager to enter a given field where there was room for only one church. The Baptist secretary was appointed to investigate the field and report. On the basis of his report the council advised both Methodists and Presbyterians to refrain from organizing churches or erecting new buildings, as another denomination was found to be more numerous represented than either in that field. The advice of the council was accepted as final and will be followed.

The Presbyterians decided to establish a church in a new field which they believed to be needy and not covered by the work of others. Their request was referred to the Committee on Residential Districts for investigation and report. All the surrounding churches will be located on a map, their exact distance from the proposed location ascertained, the density of population and nationalities in the neighbourhood will be considered before the council will grant the request.

The Methodists desired to locate a church in a given place, but a committee composed of a Baptist, a Presbyterian, and a Congregationalist reported unfavourably and suggested that another place be selected.

A plan of union arranged between the churches of two denominations in a suburban community was submitted to the council for its approval. The plan of agreement had been drawn up with elaborate care. The secretaries of two denominations not involved in the arrangement took the document in hand and promptly discovered certain provisions which were eliminated. The plan as finally approved by the council was unanimously adopted by both of the churches interested.

The examples cited above will serve to illustrate the freedom, vigor, and fairness with which the council handles the matters referred to it. It has no formal authority and assumes to act only in an advisory capacity. But the wisdom and justice displayed in its past dealings give to its findings almost the weight of an ultimatum. There is not a case on record where the definite advice of the council has been intentionally ignored.

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**Federation
Movement.**

THE article by Dr. Cochrane on "The Present Status of the Federation Movement" is one that should receive most careful reading. Some slight changes have been made by the editor to bring it up to date

but these do not affect its purport. In some places great interest is shown in this movement by the Chinese and it has thus become a forum for the practical discussion of the problems that are common to all. The relation of the movement for the formation of a National Federation Council to the China Continuation Committee requires careful thought, but it will be easy of readjustment since the China Continuation Committee already represents very fully both the missionary body and the Chinese Christians, and has already had delegated to it many of the functions that the National Federation Council was expected to have. When the relationship of the China Continuation Committee and the Federation Movement has been defined we shall have an organization of Christian forces that should enable us to settle some of the questions that have so long agitated us.

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A Fundamental Problem.

THE article by Rev. R. M. Mateer on "The Work of the Mission in its relation to the Chinese Church," and that by Rev. Geo. Douglas on "The Chinese Church" are in a sense complementary. In connection with these two articles we would like to recommend the reading of an article in the April number of the *International Review of Missions*, on "A Fundamental Problem of Missions." This article is unsigned, but was written by a missionary. It is in the main a frank discussion of the difficulties in missionary work arising from the racial differences of those conducting it. It is quite possible as Mr. Mateer says, "That the great problem before us is just ourselves" though it should also be kept in mind that mistakes that are made in the relation of missionaries to the different races among whom they work are largely unconscious. Mr. Mateer's article sets forth what might be called an advanced position in the solution of the problem of the relation of the missionary to the people with and for whom he works, and there may be hesitancy on the part of some to go this far for the reason that the training of those who are thus to share with the missionary these burdens has not been carried sufficiently far to warrant its general application. This would seem to be one of the unexpressed premises in Mr. Douglas's argument. The method of applying the principle will vary in different places, but we think that the time has come to adopt as a working principle

such co-operation between Chinese and Western workers as will give them both a voice in the management of all departments of their common work, and will also put Chinese workers where they feel the full burden of responsibility for carrying on the work. Somebody has said there are no problems where love prevails, or something to that effect. Certainly a large part of each problem would disappear if love had its free and full course.

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**The Future of
the Missionary
in China.**

THERE are those who apparently fear that one of the results of the greater prominence of Chinese leaders in Christian work is the endangering of the position of the missionary and the purity of the Church. With regard to the position of the missionary, we see nothing in present developments that will do away with either the need for missionaries or for an immediate and large increase in their numbers. Their relative position, however, will change somewhat. The development in thought with regard to the formation of a Chinese Church bears somewhat on this problem. Some Chinese leaders begin to realize that the various denominations must, to a certain extent, remain distinct in order to preserve the purity of Christian teaching. This means among other things that there is a vitality in present organizations and in the present personnel of the Christian forces—which would include, of course, the missionaries—that is absolutely indispensable to the planting of pure Christianity in China. We cannot see how the more liberal attitude toward the natural aspirations of Chinese Christians for a position of equality in the responsibility and management of Christian work in China can affect the usefulness of the foreign missionaries. We think that even Chinese leaders will recognize that while there is an increasing amount of zeal among Chinese Christians for the spread of Christianity, yet there is still a comparative scarcity of those who are thoroughly grounded in the fundamental principles of Christianity. At this point Western workers are indispensable. Without going further into the question we take it that the changes in the relationships that are coming are going to increase the sphere of the usefulness of the missionaries by releasing them from a great many activities which are of the nature of “serving at tables.” In this there is everything to gain.

"Redeeming
the Time."

THE one insistent note that has rung out clearly and impressively in the Continuation Committee's Conferences has been *the call to prayer*. In the minds of many of the workers in China, too, it has seemed to be a deepening conviction that we "workers together with Him" have yet to know what it means to appropriate our resources, and to discover anew *what availability we have in God*. Speaking to this theme of fervid, sacrificial devotion, and of its call to the home churches, as also to the missionaries on the field, Fletcher S. Brockman, B. A., sums up the situation with the vision of a prophet of the morning: "A picture comes before me to-day. One half a billion of people gathered around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them the youngest of all peoples on the earth; I see them as perhaps to-day the most intense and active; I see them in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them. If there is heroism here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statemanship which is laying the foundations of God's Kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King. I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than live in another. I would rather go through it poverty-stricken and in want than in any other to have wealth and ease and all the honours that the world could bring."

There is a strategic element in opportunity. In the Greek stadium there was one word, which over and above all others shone out in conspicuous clearness on the splendid race course. It was placed so as to catch the eye of every competitor in the Olympic games. It was the word "ΣΠΕΤΑΝ." It meant "make haste," "play the man." And it is the one word from which we get our Anglicised word *speed*. The idea was to spur on the runner. There was danger that when so near the goal, and amid the plaudits of the mighty throng, he might relax his efforts, and so some other man who had been reserving his strength for a last and supreme effort, might in his *coup de théâtre* by a smart manœuvre snatch the prize from his very eyes.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v: 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii: 20.

"Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part."

PRAY.

That the strong movements in the direction of unity may continue, and be guided along such true lines that there may be no set-back. (Page 334.)

For a realizing sense that the vitality of the divisions of Christendom is due to the truth and not to the error they contain. (Page 340.)

For wisdom to avoid any superficial union that being only a half-way measure, allows us to over-emphasize shallow and partial motives. (Page 340.)

That in all steps towards union there may be no lowering of the moral and spiritual standard for any purpose whatever. (Page 357.)

That too great emphasis may not be laid on the desire for economy and efficiency. (Page 340.)

That we may not forget that while we work it is yet God Who works in us. (Page 341.)

That our purpose may always be not compromise for the sake of peace, but comprehension for the sake of truth; and that our goal may be not uniformity but unity. (Page 342.)

That the missionaries in China may not lose sight of the fact that they are here to do a work which is preparatory to a Church that is to be in every sense Chinese. (Page 352.)

That in this time of preparation all may know that there is no such thing as freedom without restraint, and that the law of love is the law of burden-bearing. (Page 358.)

That the Chinese Church may be educated so that it will not, because of ignorance, be in slavery to others. (Page 359.)

That the leaders of the Chinese Church may continue to be aware how much there is that is honorable and to be conserved in much that appears trifling to the rash observer, and that knowing the danger of undue haste they may not push unity along unnatural lines. (Page 356.)

That the mastery may remain with the trusted and tried leaders of the Church rather than that it should be gained by the firebrands. (Page 358.)

That all missionaries may ever keep in sympathetic and affectionate co-operation with their Chinese brethren. (Page 352.)

A PRAYER FOR CONGRESS.

Most gracious God, we humbly beseech Thee, as for the people of this Republic of China in general, so especially for their Senators and Representatives in Congress assembled; that Thou wouldst be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honor, and welfare of the people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established in this land for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Savior. Amen.

GIVE THANKS.

For the beginnings of church unity that are seen in the union of Christian bodies having the same polity that have taken place in China as in Japan. (Pages 332, 333.)

For the thoroughly Christian spirit that marked the Peitaiho Conference of 1904, and for that loving concession and mutual conciliation that has been the order of the day from then until now in all similar conferences. (Page 343.)

Contributed Articles

The Union Movement in Japan

G. W. FULTON, OSAKA.

IN Dr. Verbeck's "History of Protestant Missions in Japan," there occurs the following interesting paragraph :
"Very early in the work in Japan the idea was entertained that it would be a 'consummation devoutly to be wished' should the separate Missions, although representing different denominations at home, co-operate in the formation of one native Church. About the time of the organization of the first church in Yokohama this subject was frequently discussed by the foreign missionaries as well as by the native brethren ; and when the convention of missionaries met in September of the same year (1872), this question was again discussed, and the following resolution unanimously adopted :

'Whereas the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood : and whereas we as Protestant missionaries desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences ; we therefore take the earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren. ' "

This was high ground. It was sincerely and heartily taken by all the missionaries present at that early Conference. But within two or three years it developed that the resolution was not understood in the same way. To some it meant Independency, to others it meant some sort of Presbyterianism,

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

and as the churches came into existence quite rapidly in the period following, this difference of understanding soon became manifest. The dream therefore of one Protestant Church for Japan was not so easily to be realized.

Later, the different bodies of Christendom began pouring in their representatives into the country, each to establish a separate organization, until to-day the records show at least twenty-five different Japanese Churches in existence, and we have no assurance yet that the end has been reached.

Some valuable results however in the direction of union have been attained.

1. The several Presbyterian and Reformed bodies arranged very early to establish one Japanese Church. Such an arrangement was consummated in 1877 between the Missions and with the consent of the Boards of the Reformed Church in America (Dutch), the Presbyterian Church in the U. S. A. (North), and the Presbyterian Church of Scotland. Later, the Presbyterian Church in the U. S. (South) began work in Japan (1885) and at once joined the union. The Reformed Church in the U. S. (German), which had been working since 1879, joined the body in 1886, and the Cumberland Presbyterian Mission joined in 1889, after being in the country for twelve years. The Woman's Union Missionary Society also cast in its lot with this body from a very early date, so that altogether seven different bodies have been associated in the building up of a common native organization called at one time The United Church of Christ, but now simply The Church of Christ in Japan.

2. Another union was that arranged by the Episcopalian group of Missions in 1887.

The missionaries of the Protestant Episcopal Church of the U. S. A. were the first to arrive in Japan (1859). The Church Missionary Society of Great Britain sent out its first representatives in 1869, followed by missionaries of the Society for the Propagation of the Gospel four years later. These three Societies labored together in sympathy but without any common ecclesiastical organization. In the spring of 1886 the C. M. S. conference took action "that it was desirable to weld together into one body the various scattered congregations of our respective Missions," and at once the matter was taken in hand by the American and Anglican Bishops with the result that on February 8th, 1887, the first General Synod was held in Osaka, which resulted in the organization of the Nippon Sei

Kōkwai, which still remains the official name of the Japanese body. Beginning with the year 1888 missionaries arrived from the Episcopal Church of Canada, who at once allied themselves with the work of the Sei Kōkwai. There are thus four missionary bodies united in the one Japanese Church.

3. A union of three Methodist bodies was consummated in 1907.

The first two Methodist Societies to send missionaries to Japan were those of the Methodist Episcopal Church, and the Methodist Church of Canada, in 1873. The Methodist Protestant Church began work in 1880, the Methodist Episcopal Church, South, in 1886, and the Free Methodist in 1895. Other allied bodies are the Evangelical Association (1879) and the United Brethren (1895). Of these, the Methodist Episcopal Church, North, the Methodist Church of Canada, and the Methodist Episcopal Church, South, after extended negotiations, finally reached a satisfactory basis of union, received the approval of their home bodies and established the independent Japan Methodist Church in 1907. This Church in the same year elected its own Japanese Bishop.

The above are the only examples of real Church union to which we can point in Japan. A much regretted failure to cross family lines was that of the attempt at union between the Presbyterian and Congregational churches in 1889. The negotiations continued for two years, the plan was nicely worked out, and everything pointed to a successful issue, when influences—partly within and partly outside of Japan—served to wreck the good cause. While in a matter of this kind it is difficult to locate responsibility for failure, it is perhaps fair to say that the agitation started by a few missionaries and friends at home was the original cause, though the Japanese themselves determined the final result.

A development not of *union* but toward *unity*, which has accomplished a great deal of good in Japan is that of the Conference of Federated Missions. It sprang out of the General Missionary Conference held in Tokyo in the fall of 1900. A plan was presented to and adopted by that body looking to an annual gathering of representatives of the different Missions to counsel together in matters of common interest and to plan for co-operative enterprises. It was at first called The Standing Committee of Co-operating Christian Missions, though the name was changed later to "The Conference of Federated

Missions." The first meeting was held in 1902 and the interest and benefit have been increasing with each passing year. The "Christian Movement" has been issued by this body as an annual Year Book of Missions since 1903. A plan for a Christian Literature Society has recently been prepared by it, and the Society is already at work. A comprehensive survey of evangelistic conditions and occupancy is now in process, which promises much in the direction of new activity and a better distribution of the whole Christian forces. All the advantages cannot here be enumerated, but this body forms a point of contact between the Missions, is a strong unifier, and the agent of co-operative effort in perhaps a score or more of different channels. It is a representative body, but the members of its various committees are drawn from the whole missionary body, and the meetings are largely attended.

A similar organization has recently been effected among the Japanese churches, called The Federation of Churches. This has only been in existence a little over a year, but it promises much in the joint work of the future. Already in the year of its existence it has furnished committees of co-operation with committees of the Federated Missions so that the two Federations furnish the proper machinery for the combined operations of all the Christian forces in the Empire.

The spirit of co-operation and union is abroad in Japan to-day. It has been manifested strongly in the missionary and Japanese conferences covering the whole country in the past two years under the auspices of the Committee on the Distribution of Forces which has been carrying on the work of survey of the whole evangelistic field. It is also manifest in the scheme for a Christian University, the plan for which has been drawn up, and which it is hoped may soon become a reality. It is manifest in the closer relations of missionaries everywhere, and to some extent at least in the operations of the Japanese churches. The latter need to cultivate the spirit more, and doubtless it will grow with the development of the Federation movement. We are not yet within sight of that ideal originally set before themselves and the world by the first missionaries to this country, viz.: One Church of Christ for Japan. But there are strong movements in the direction of unity in the fields of education, literature, evangelism, and social service which are sapping the life-blood of denominationalism, and perhaps we

shall wake up some morning to find that all the walls of partition have crumbled away in the night and we are all one without knowing it.

True Unity

"Quam fluctus diversi, quam mare conjuncti."

HENRY M. WOODS.

IT is manifestly a matter of supreme importance that all Christians should clearly grasp the idea of what true unity is. If we hold the correct idea and work for it, it will prove a rich blessing to ourselves and to the whole Church of Christ in China. If we form a wrong idea of unity and try to press it upon others, the result will be estrangement and untold disaster to the spiritual life of the Chinese Church.

What then is true unity, and how may it be promoted? Does it mean something external, the merging of churches into one ecclesiastical organization? Or is it something spiritual, heartfelt sympathy and harmonious co-operation for the advancement of the Kingdom of our common Lord?

Bacon, in his essay on Unity in Religion, quaintly says: "Religion being the chief bond of human society, it is a happy thing when itself is well contained within the true bond of unity." And he goes on to show what false unity is, *i.e.*, a union formed at the expense of conviction, or because men are indifferent to the truth. I happened to read the comments of a distinguished writer on this essay not long ago; and his views are so luminous and so appropriate to present discussions regarding Christian unity in China, that I venture to give them, feeling sure that they will be helpful to all who ponder them.

The writer says: "It is very important to have a clear notion of the nature of the Christian unity spoken of in the Scriptures, and to understand in what this true bond of unity consists, so often alluded to and earnestly dwelt upon by our sacred writers. The unity they speak of does not mean. . . . that all Christians belong, or ought to belong, to some *one society on earth*.* This is what the apostles never aimed at, and what never was actually the state of things from the time the Christian religion extended beyond the city of Jerusalem.

* Italics throughout are the original writer's.

The Church is undoubtedly *one*, and so is the human race *one* : but not as a society or community, for as such it is only *one* when considered as to its future existence. The teaching of Scripture clearly is that believers on earth are part of a great society (Church or congregation) of which the Head is in heaven. The universal Church of Christ may therefore be said to be *one* in reference to Him ; but it is not *one community* on earth. Even so the human race is *one* in respect of the *one* Creator and Governor ; but this does not make it one family or one state. And though all men are bound to live in peace, yet they are not at all bound to live under *one single government*. Nor, again, are all nations bound to have the same form of government, regal or republican, etc. That is a matter left to their discretion. But all are bound to do their best to promote good order, justice, and public prosperity. And so the Apostles founded Christian churches, all based on the same principles, all sharing common privileges—"one Lord, one Faith, one Baptism," by the inspiration of Him who knew what was in Man, they delineated those Christian principles which Man could not have devised for himself, but each Church has been left, by the same Divine foresight, to make the application of those principles in its symbols, its forms of worship, and its ecclesiastical relations.

"Now I have little doubt that the sort of variation resulting from this independence or freedom, so far from breaking the bond, is the best preservation of it. A number of neighboring families, living in perfect unity, will be thrown into discord, as soon as you compel them to form one family, and observe in things indifferent the same rules. One likes early hours, another late ; one likes the windows open, another shut ; and thus by being brought too close together, they are driven into ill-will, by one being perpetually forced to give way to another."

The writer goes on to point out that each Church's following its convictions regarding doctrine and government is no barrier to true unity ; "But," he adds, "it is quite otherwise when any Church, by an unwarranted assumption, requires all who would claim the Christian name to assent to her doctrines and conform to her worship." In our prayers and endeavors for unity, Christians should not seek "the submission of all Christians to the government of one single ecclesiastical community on earth," but rather "mutual kindness and agreement in faith."

In short, he shows that the oneness of believers for which our Saviour prayed, and which the Apostle Paul enjoined upon all Christians, is "the unity of the spirit in the bond of peace."

All who reflect upon these excellent words will see that the writer of them has grasped the true view, and has caught the real spirit of the Gospel.

Not only is true unity spiritual, one of the heart and not of organization, but Scripture distinctly teaches it is a *unity in diversity*.

It is not reasonable to expect all Christians to think alike in all respects concerning the Church, its faith and polity, because the Apostle declares the Creator has not made all alike. An all-wise Maker has endowed Christians with different temperaments and different gifts of mind and heart, and the different branches of the Church are the expression of those different gifts. Each emphasizes and exemplifies some special truth, some phase of Christian life and work, contributing something which is not so prominent in the other branches of the Church; and all together present the totality of Gospel truth and service. The Divine Word teaches us not to be surprised or disappointed because there are these honest differences, but to show mutual forbearance and esteem, and have fellowship as brethren of one household of faith in spite of them. The true spirit of unity requires me to grant to others the same liberty, and accord to their convictions the same respect, which I ask for my own communion. I ought not to demand of other Christians that they come over to my way of thinking, or refuse to treat them as a part of the true Church of Christ because they do not think as I do. They belong to Christ, and show by their lives that they are His true servants; that is enough. This gives them a right to recognition as a part of Christ's Church, equal to our own, and I dare not refuse to acknowledge their right. To do so would be a sin against the great Head of the Church, and a breach of that spirit of true unity for which He prayed.

The Church then is distinctly richer because of this diversity; and as the writer quoted above points out, true unity is best preserved by this diversity, allowing freedom of development and of action for the different parts of the Body and for the various gifts with which the Divine Head has endowed them. It is not, therefore, reasonable diversity of ecclesiastical organization which hinders true unity; but the lack of that

catholic fraternal spirit which is able to fix its eye on Christ and overlook minor differences, and which recognizes the ministry and ordinances of sister churches as equally valid with its own.

This is what the Apostle Paul taught when he said by the inspiration of the Holy Spirit: "We being many are one Body in Christ, and every one members one of another." (Rom. 12: 4,5,6.) Again, in I Corinthians 12, the principles underlying true unity and Christian fellowship are plainly set forth. "There are differences of gifts, but the same Spirit: and there are differences of administration (*i.e.*, varieties of Church organization and government,) but the same Lord. God hath set the members every one of them in the body as it hath pleased Him. And the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you. That there be no schism in the body: but that the members should have the same care one of another." It is not necessary to expand the thought; the Apostle turns it over in its kaleidoscopic aspects; unity and yet individuality: harmony and yet difference in constitution and in operation. Note briefly two thoughts bound up in this passage, having a vital bearing on the subject. The first is the word "schism." How different the Bible meaning from the accepted one, unfortunately derived from the Church of Rome and its false claim of infallibility. In ecclesiastical parlance, schism now practically means: "We set up *our* standard; if you refuse to accept it and do not join our organization, you are guilty of schism." The Scripture teaching is: "No man can judge his brother: to his own Master he standeth or falleth. Seeking the guidance of the Spirit, he must follow his own convictions of duty. And if I refuse to acknowledge him as a part of Christ's Church, because he does not adopt my opinions, *I am the one who is guilty of schism*; because I hold off from him when he is willing to fraternize with me." According to the Scripture, schism is any member of the body's saying to another member, "I have no need of you," "I don't acknowledge you." The other thought which these passages teach is closely related: every denomination of Christians has need of every other; every one has much to learn from the others; and cordially recognizing each other's ecclesiastical standing, all together will do a work for Christ which no one denomination, however large, could do. Thus may be realized the ideal of unity, which Our Saviour puts before the Church.

Let us strive to avoid that spirit which is destructive of unity—which tempts one to exalt his own communion, while perhaps unconsciously depreciating all others—what the writer quoted above—who is no other than Archbishop Whateley—calls “unwarranted assumption.” The injunction “In lowliness of mind let each esteem other better than themselves” is even more obligatory in ecclesiastical than in social relations. “Look not every man on his own things,”—his own cherished ecclesiastical ideas—“but also on the things of others”—they have a right to consideration too. “Let this mind be in you which was also in Christ Jesus,”—who loved all, and gave Himself for all. Let us only “provoke one another unto love and to good works.”

The good bishop referred to represents the warm fraternal spirit which uniformly prevailed among all branches of the Reformed Church in England and the Continent from Reformation days down to the time of the so-called Tractarian agitation—about 1830—when unhappily a narrower spirit began to appear among some. Let us rather follow those of truer view and broader charity. If all Christians, while loyal each to his own convictions and communion, will only unite for the salvation of this great nation, the Chinese Church will grow and prosper, and our blessed Saviour’s prayer will be fulfilled—we will “keep the unity of the Spirit in the bond of peace.”

Dangers of Superficial Union

RIGHT REV. L. H. ROOTS, D.D.

THE movement towards Christian unity is inspired fundamentally by the ideal set forth in the New Testament. It is also supported by the philosophical and humanitarian tendencies of our time, which recognize and seek to promote the progress of mankind toward human brotherhood. But in many respects its most powerful support is found in the desire for economy and efficiency which dominate the industrial world. For example, the report of the “Conference on the Situation in China, under the auspices of the Committee of Reference and Counsel,” held in New York, February 29th, 1912, contains three resolutions made “in view of frequently published statements that the Boards are often

disposed to obstruct union movements on the foreign field," and the Conference adopted three resolutions "as an unofficial expression of its opinion." The third of these resolutions, which is the climax of the series, closes by expressing the sympathy of the Conference "with every purpose of the Church itself, to unite in the interest of increased strength and economy and of effective propagation of the Gospel of Christ." This is all very good as far as it goes. Co-operation for the sake of efficiency may, and in many ways we know does, help towards the better understandings and larger vision which must condition progress toward the realization of ideal unity. Perhaps we ought to recognize in this sphere also the truth of St. Paul's saying:—"That is not first which is spiritual, but that which is natural; then that which is spiritual." However this may be, we certainly ought to recognize that much in our efforts is very superficial, and that there are grave dangers in superficial union. For superficial union is confessedly but a half-way measure, and may easily allow us to over-emphasize shallow and partial motives. Whenever it does this it becomes dangerous.

At the present time I think we need specially to beware of laying too great emphasis on the desire for economy and efficiency, for this motive is very powerful, appealing to the common sense of everybody. Yet over-emphasis of this motive leads to serious dangers. First, it leads to exaggerated dependence on organization, machinery, and human endeavor. No doubt the business side of our work needs far more attention than it gets; while union in schools and hospitals and even churches would save, in some instances, serious and needless loss. But all this gain would be dearly bought if it should lead us to think that our skilful adjustments can be depended on to secure the advance of the Kingdom, or that the chief factor in the winning of the world for Christ is the energy of human endeavor. Secondly, it leads to the neglect of fundamental problems which ought to be patiently studied and kept constantly in view. The divisions of Christendom have not arisen without cause, and any plans for healing them must allow full play to whatever good they embody or express. The vitality they possess is due to the truth and not to the error they contain. If we do not sympathize, at least to some extent, even with what seem to us on the whole serious vagaries or hopeless formalisms, the reason is likely to be that

we have not understood them in their historical setting. Such understanding requires time for painstaking study, for the diffusion of accurate information, and also for the spread of charity. In this process the whole Church must grow, scholars and men of affairs, preachers and pastors, men and women, all contributing to the great end. And beyond all this, the desire for economy and efficiency tends to neglect the personal element in the problem of unity,—the intelligent faith and devotion of the individual Christian which is the ground-work of any solid progress.

Again, superficial union often over-emphasizes popular ideas of human brotherhood. Such ideas take us, I think, a stage farther on than the commercial ideas of economy and efficiency; but if not transcended they also lead to grave dangers. One of the dangers is the shallowness of self-confidence and trust in human theories or philosophies. We need constantly to use our minds, even as we need to use our hands, in the service of God; but we court disastrous failure if we fail to realize that while we work it is yet God who works in us, who must be allowed to dictate our ideals, and who alone can bring our work to perfection.

Another grave danger is that we neglect the corrective and inspiration which are needed at every step, and which are afforded by the faithful study of the Scriptures. We all agree that Bible study is a means of growth in the grace and knowledge of our Lord and Saviour, and that such growth is essential if we are to have anything more than superficial union. We unite our efforts in other directions. We set aside some of our best workers to co-operate in the translation of the Scriptures. Should we not set apart at least one or two strong men of experience, and learning and devotion for co-operative work among us in the promotion of Bible study to meet this particular danger?

Finally, the failure to transcend the desire for economy and efficiency on the one hand and the humanitarian tendencies of our time on the other, which is a characteristic failure of superficial union, involves a comparatively low ideal of unity itself. Our only salvation from the narrow trammels of our present small-mindedness and disheartening imperfections lies in accepting whole-heartedly the glorious ideal of unity set forth in the New Testament (cp. esp. Matt. 16:18, John 17, I Cor. 12, and Eph. 4), and refusing to allow anything else to

displace this as the criterion of all our thinking on the subject. Our purpose "should be not compromise for the sake of peace, but comprehension for the sake of truth, and our goal not uniformity, but unity." The goal of unity lies in the future, not in the past. We must constantly realize that it is God who has revealed this ideal and who is working in us towards its fulfilment.

The Present Status of the Federation Movement in China

THOS. COCHRANE, M.B., C.M.

THE Federation Movement was started at the beginning of 1903, when a circular was sent out from Peking to all the missionaries in China stating that, as a result of a meeting of the Missionary Association in that city, a Committee including representatives of all the Missions in Peking had been appointed to consider how a greater degree of unity could be obtained in Mission work throughout China. This circular asked for answers to four questions. (1) "Would you approve the preparation of a Union Hymn-book?" As regards this it was felt that a common hymn-book for North China would be easily possible, and it was thought that one in easy Wen-li might be possible for the whole country. (2) "Would you approve of the adoption of a common designation for churches and chapels?" It was felt that a common term for all places of Christian worship could hardly fail to give the impression that those who met in them possessed a common faith, and in reality constituted a common church. The suggestions were that "Li Pai Tang" and "Fu Yin Tang" should be the designations adopted. (3) "Would you be willing to adopt common terms for God and the Holy Spirit, *i.e.*, Shangti and Sheng Ling?" The suggestion was put forth in fear and trembling; it was not proposed to revive acrimonious controversy, but it was thought that perhaps the time was ripe for a settlement, and that common terms would create a strong presumption in the minds of Chinese hearers and readers that in essentials the Christian Church was one. (4) "Would you favour the federation of all the Protestant Churches in China?" In reference to this it was felt that the suggestion was a heroic one, but federation, not to say union, was regarded as an ideal towards which the Church Catholic was tending, and it

was hoped that the views of missionaries on the subject would help forward the cause.

The result of the agitation of these matters is well known and we need not deal with questions 1, 2 and 3, but confine our attention to the suggestions contained in the fourth.

Following this circular, another was issued on April 12th, 1904, which reported progress and, on the fourth question, declared that, although nearly everyone favoured the appointment of a committee, there was rather less unanimity on this question than on the other three, but that what was lacking in this respect was perhaps more than compensated for by the cordial sympathy it evoked from a very large majority; no other point evoked so much enthusiasm. Replies like the following were received: "The C. I. M. proves it possible." "We want to see one Chinese Church throughout the Empire." "It will make the Chinese strong and conscious of their responsibility." "With all my heart." "This is the crux of the question and has been my chief idea for years." An Anglican missionary wrote: "I see few really weighty reasons against the possibility; the signs of the times seem to point to such a crisis as may demand united action and common support, and the framework of a federation of churches would be more helpful than any missionary association."

A conference of North China missionaries was then called to meet at Peitaiho on August 12th, 1904, and the result of this Conference was reported in the CHINESE RECORDER for November of that year, and a glowing description was given of the enthusiastic meeting. It was shown that of the large number of answers received from all over China 90 per cent. were in favour of federation. A good deal of uncertainty was expressed as to the meaning of the Federation proposed, and a very large percentage went beyond the suggestion of the circular and declared their readiness to proceed at once to the organization of a Union Chinese Church. The Peking Committee was instructed to secure the formation of a general committee, and the report closes as follows:—"The spirit of the Conference was thoroughly and delightfully Christian; loving concession and mutual conciliation being the order of the day from beginning to end.

In December 1904, another circular was sent out to every Mission in each province asking for the appointment of a representative on a general committee, and that arrangements

might be made for his attendance at a Conference in Peking in September 1905. At the Conference it was resolved that, as there seemed to be an almost unanimous desire on the part of the missionaries in China for some form of federation of the Christian Churches, steps should be taken to form a representative council in which the Chinese Church should be adequately represented; that this Council should take into consideration the tentative scheme of Federation prepared by the Peking Conference, which suggested a series of Councils ranging from District and Divisional Councils up to one representative of the whole field, and that the work of any representative Councils which might be formed should be reported to the Centenary Conference of 1907 for consideration and revision.

This deals with that part of the history of the movement which may not be generally available, but everyone knows that the matter was carried to the Shanghai Conference whose eight resolutions can be found in the records of that body; but to refresh the memory of those who may have forgotten them, it may be stated that it was resolved to recommend the formation of a Federal Union under the title of "The Christian Federation of China"; that a Council for each province or group of provinces should be formed including Chinese and foreign representatives, and that a National Council should ultimately be formed from representatives of each of the Provincial Councils. An Organizing Committee was appointed to secure the formation of Provincial Councils and to effect the organization of a National Council. It was also resolved that the work of the Councils should be to do everything possible for the furtherance of Christian unity; to devise and recommend plans whereby the whole field could be worked most efficiently and with the greatest economy in men and time and money; to promote union in educational and other forms of missionary activity; and that the National Council should receive representations from the Provincial Councils and act, if required, as a medium for the expression of Christian opinion in China.

It will be necessary for us to indicate as briefly as possible the net results of the movement subsequent to the Centenary Conference. We all know how difficult it is to carry into active operation plans suggested by a Conference and left to the care of a committee whose members are widely scattered

and can seldom meet; and, without some man who can give his whole time to the work, results are slow. No federation of churches has taken place; there has been a linking up of churches of the same ecclesiastical order in some cases, but there has been no inter-denominational federation. It has, moreover, been felt difficult to include this in the programme of the Federation Movement at this stage; and what has lately been insisted on, and is being insisted upon more and more, is that the Federation Councils are representative bodies of Chinese and foreign workers who meet to consider the work of the province as a whole, and that membership of the Council does not carry with it a recognition of the advisability or otherwise of inter-denominational federation. It is well to make this quite clear because the formation of Councils has been hindered by conscientious scruples on the part of those who thought that the formation of a Council involved federation with other bodies, which some were not prepared to accept. Where this difficulty has arisen acutely it has been overcome by calling the Council, not a Federation Council, but a Christian Council, as in the case of Kwangtung and Kwangsi.

The present state of organization is as follows:—A Council is being formed for the Manchurian provinces. One has existed in the province of Chihli for several years, and the constitution of this Council is that each Mission appoints a Chinese and a foreign representative, and one additional representative for every 500, or major fraction of 500, members, these representatives being alternately foreign and Chinese. It has been the opinion of this Council that the National Council should consist of one foreign and one Chinese delegate from each province, and additional delegates, alternately foreign and Chinese, for every 5,000 baptized members. This would mean about five or six representatives from Chihli. It is declared in the constitution of this Council that its discussions and conclusions will only have such weight as their wisdom entitles them to receive, but that since it is composed of delegates from the various Missions it is confidently anticipated that these discussions and conclusions will meet with general approval, and that the Missions will unite in the effort to realize results that will be for the common good. At an early stage of its proceedings it united on the term question and names for churches and chapels, and a small union hymn-book was compiled. Much good work has been done, enquiries have been made as to unoccupied dis-

tricts, a provincial map has been prepared, a common ritual for marriages, funerals, etc., has been discussed, and many useful papers and addresses have been given on such subjects as: "The Essentials of True Unity;" "Duties and Privileges of Federation in China;" "Benefits of Federation;" "Progress and Continuity of True Union;" "Evils of Division and How to Guard Against Them;" and as regards delimitation of territory, co-ordination, and co-operation, the province is in a forward state. Some propositions with regard to a Federated Union Church for the North China provinces have been discussed with a view to presenting them to the Federation Councils.

There is a Council in Shantung on a similar basis to that in Chihli, and valuable results to the work of the province have accrued from its meetings, the present educational union having been enlarged and solidified, and an evangelistic campaign in the province started under its ægis.

The Honan Christian Federation outlines as its work:—
(a) The emphasizing of truths we hold in common; (b) The promotion of united conferences for strengthening and increasing the spiritual life; (c) United evangelistic meetings; (d) The introduction of the Union Hymn-book, especially for use in united meetings; (e) The use of common designations for churches and chapels, God and the Holy Spirit; (f) Keeping a list of all the workers, Chinese and foreign, in the province, and their location, with a view to definite prayer; (g) The encouragement of mutual division of territory and occupation of vacant fields; (h) A Council meeting once a year. The representation is similar to that of the Chihli Council, and there is an Executive Committee. It has done useful work and has prepared a booklet and a map giving information about the work of the province.

The basis of a Federation Council was considered in the province of Shansi, but no actual meeting has taken place. A difficulty here would have been met if it had been clearly understood that such a Council did not necessarily involve more than a conference to consider the work of all the Missions in the province; and if a suggestion, such as has been adopted in Kwangtung, to call the body a Christian Council, had been made, it would have been formed ere now. The question is now being revived, and it is hoped soon to co-operate with the Chinese Federation Council which was formed

in Shansi some little time ago, so as to have a united Council for the province.

There are no Councils in Shensi or Kansu. One could easily be formed in Shensi as there are practically only two Missions at work there. The same may be said of Kansu, and as a fact mutual consultation has taken place in that province although there has been no properly constituted Council.

The three provinces of West China—Szechwan, Kweichow, and Yunnan—are united in the West China Advisory Board, and as it is hoped soon to have Chinese on that Board the constitution will be analogous to that of the Federation Councils.

A Council exists in Hunan. Previous to the Shanghai Conference, communication was established between the Provisional Committee in Peking and the missionaries in Changsha, and a Conference was convened in the latter place. At this Conference many valuable results were obtained from discussions on such subjects as "Affiliation or Union of Chinese Churches with Respect to Name, Government, and Statement of Belief;" "Unity among Christian Missions;" "Choice of Common Designations for Churches and Chapels;" "Recommendations as to Division of Territory;" "Mission Interrelationship regarding Enquirers, Members and Native Workers."

Hupeli has a Provincial Council whose basis of representation is one Chinese and one foreigner for each organization in the province, and an additional foreigner for every 25 workers or major fraction thereof (wives of missionaries being reckoned), and one additional Chinese for every 500 adults in full membership, or major fraction of that number. Representation from the majority of the Missions is necessary to constitute a quorum. The Executive Committee consists of the two presidents, the two secretaries, and the two treasurers as *ex officio* members, with three Chinese and three foreign members added by ballot. Committees for various departments of the work of the Federation have been appointed, and serious consideration is to be devoted to resolution 7 (b) of the Shanghai Conference, which reads: "To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money."

A Provincial Council for Kiangsi has also recently been formed,

A Council was formed for the province of Anhwei, representation being on the basis of one Chinese and one foreigner for every 1,000 communicants. The programme it adopted was that suggested by the Shanghai Conference. For various reasons this Council was not able to accomplish much work, but just lately a great deal of interest has been shown and it is hoped that the plans outlined will begin to take shape.

The Kiangsu Council is a very active one. At the last meeting held, which was largely attended, the delegates included thirty Chinese pastors representing nearly every Mission in Kiangsu. A Chinese member who welcomed the delegates said:—"In welcoming you to the Provincial Federation we look forward to the time when we shall see a National Federation in China, and beyond that to a world-wide Federation of all the Churches of Christ on earth." Useful discussion took place on questions of extreme interest, such as—for example—the disenfranchisement of preachers.

The Chekiang Council has been established for some time, and has considered matters of great importance as well as of general interest, and its members feel that they have carried things to a stage where a National Council is imperative in order to secure further advance. Space forbids reference to the subjects discussed except to say that, besides the adoption of hymns for a union hymn-book, uniform designations for chapels, union evangelistic and educational work, this Council has inaugurated a survey of the whole Chekiang field. It has taken a special interest in the question of branch churches and independent or Tzu Li Hui churches. The best provincial map is probably that which has been prepared by this Council, and it shows in a striking way the occupation of the province and indicates what remains to be done.

In North Fukien there is a Federation Council, and in South Fukien a Missionary Conference; but on neither of these bodies are there Chinese representatives. Last year there was held a meeting of Chinese, acting independently of the missionaries, from the six Missions working in Fukien. At this meeting among other decisions come to was one to form a Federation Council of all the churches in the province, on which Council they agreed to have one delegate for every 30 Chinese preachers or pastors, and one layman for every ministerial delegate. Among other objects in view was the formation of one Chinese church in Fukien, and it was decided to

consult with other provinces and to send delegates to a National Council. Correspondence is now taking place between the Executive Committee of the Federation Movement in Shanghai and the province of Fukien with a view to securing co-ordination and one Council for the province.

Definite steps are being taken in Kwangtung to form a Council, and the proposed basis is that of the Kiangsu Federation. The proposal is that it shall be called the Leung Kwong (Kwangtung and Kwangsi) Christian Council. The writer, however, when visiting Kwangsi, found that the missionaries there preferred to have a Council for their own province, and they decided to organize one, the name and constitution to be similar to that of the Kwangtung Council.

We have thus covered the whole China field, and have seen that Councils or representative bodies have been or are being formed in all the provinces with the exception of Shensi and Kansu. We have no doubt, however, that even if these provinces should not form Councils they could arrange to be represented on a National body, if one were formed, because practically there are only two Missions in each. Those working in Shensi are the China Inland with its associated Missions and the English Baptist Mission, and in Kansu the China Inland with its associated Missions and the Christian and Missionary Alliance. Indeed, in talks with missionaries from these two provinces, the writer gathered that representation could easily be arranged.

It is now necessary to discuss the question of the formation of a National Council. We have already mentioned the suggestion from Chihli for the formation of this national body, and if the delegates were chosen in the way indicated we should have a simple plan and a not unwieldy Council.

The formation of the China Continuation Committee will, of course, affect somewhat the Movement towards the formation of a National Council. However, it will be helpful for us to give a brief statement of the suggestions made and steps taken in this direction. The problem presented itself somewhat in this way. Each province should, if possible, be represented. A province forms a fairly convenient unit; it involves a large amount of territory, and has many provincial questions peculiar to itself. Uniform method of representation would be very convenient, although it is not absolutely essential so long as the basis adopted in each province is understood, and the number

of missionaries and Christians represented by the delegates clearly indicated. It is, however, just possible that some may wish to have every Mission in each province represented. This would be easy in some of the provinces ; for example, in Manchuria where there are only three Missions. The same is true also of Shensi and Kansu which have two Missions each, so that adequate representation of these provinces is a simple matter. Then, inasmuch as the West China Advisory Board acts for three provinces and is in a high state of organization with complete agreement on the question of higher education, it should be comparatively simple to have complete representation of the views of these provinces by means of a small delegation. Excluding independent Missions there are in Shansi only three at work, which simplifies the problem for that province. In Kwangsi there are four, and in Honan, Kiangsi, and Fukien there are about half a dozen Missions. Chihli has already indicated its ideas, but Chihli, Shantung, Chekiang, Anhwei, and Hunan would require about seven to ten representatives each to have every Mission represented. The provinces which on this plan would be most difficult as regards the number of representatives would be Hupeh, Kwangtung, and Kiangsu on account of the numerous Missions working in them. The difficulty would be increased by electing both Chinese and foreigners on a basis proportionate to the number of missionaries and church members of each Mission. But even with some such plan, in any final arrangements the number of delegates might be reduced and still have practically all Missions represented ; for example, the Methodist Episcopal Mission has no separate Conference for Shantung province, Shantung being linked up with the Chihli Mission to form one Conference. Again, it would probably be possible for the American Presbyterian Mission which is working in both provinces to combine its representation. The English Baptist Mission is likely soon to link up its work in Shantung, Shensi, and Shansi in one Council, and their representation could be arranged so as to reduce the numbers. But it is only in cases where a Mission has one Conference for the work in two or more provinces that such an arrangement would be possible if sufficient local knowledge is to be secured for adequate presentation of provincial questions, combined with complete Mission representation. It is only necessary to take Honan as an example to make this clear. If the Canadian Presbyterian Mission

were not represented in a delegation from Honan it could not be represented elsewhere, except in the extreme south of China; but the American Southern Baptist Mission works in the two neighbouring provinces of Honan and Shantung, so that if this Mission were not represented from Honan it could still be represented from Shantung. The Mission of the Church of England in Canada is a still more striking example, as it works only in Honan.

Development has thus moved in the direction of the organization of a National Federation Council. In addition to the suggestion of the Chihli Council several other Provincial Councils have had before them the matter of the formation of a National Council. Readjustment will be necessary, but the momentum which has thus been gained will, we are sure, not be lost, though its direction will be affected necessarily by the China Continuation Committee, to which was delegated by the National Missionary Conference a large part of the functions of a National Federation Council. It is interesting to note how the organization of some of the Missions in China is being perfected; for example the American Presbyterian Mission has a China Council; the London Missionary Society has an Advisory Council; the American Baptist (North) has practically decided on a somewhat similar body, and other Missions have taken action looking towards the same end. When each province has a comprehensive plan and policy for its work, and these are linked up with a national body which can add to the policy on provincial and inter-provincial questions a policy on larger issues, we shall have made great advance in the organization of our Missions. When we can secure co-ordination of the work in each province, a comparison of plans, a clear view of the needs and united action, and can face the whole task with the greatest economy of our resources we shall be able to accomplish the great things we dream for China. Not only so, but we shall be able to correspond and confer with similar representative bodies which may exist in Japan, Korea, and the whole East, and thus realize the desire we cherish for closer and closer co-operation in our campaign to win the world.

The Work of the Mission in its Relation to the Chinese Church

R. M. MATEER.

IN this matter attention is called to the following :—

First, We are in China to do a work which is preparatory to a Church that is to be in every sense Chinese. This fact we should not lose sight of, nor place the realization of this ideal so far in the future that it has no influence upon our present work and plans.

Second, In working toward this ideal, it should go without saying that we must keep in sympathetic and affectionate co-operation with our Chinese brethren. This is so important as to eclipse every other consideration except a matter of conscience.

Third, May it not be, therefore, that after all, the great problem before us is just *ourselves*: ourselves in the face of the situation in general and in relation to our Chinese brethren in particular? Are we not in danger of standing in the way of largest progress, by our failure to realize our limitations and the consequent necessity of bringing our best Chinese workers to the front,—limitations such as the following—deficient language, failure to understand and appreciate Chinese customs and feelings to such an extent as constantly to give offense; such an ignorance of Chinese history and literature as to put us as leaders at a great disadvantage; as the Chinese see us, too great a display of high living and easy-going indulgence, resulting largely in failure to set forth the spirit of the Gospel; our inability to read and know men as the Chinese know them and so in our use of men crippling the work; our more or less unconsciously looking upon as servants even the best who work with and under us so that the saying has become current among these men that they are about done “grinding the mill” for the foreigners? Our best Chinese, in their zeal for the cause, are becoming more and more impatient with what they feel to be the impossibility of present conditions to meet the demands and the opportunity of the hour; and they lay the responsibility for this largely upon our attitude toward them which makes it impossible for them to work with us.

How can we afford to be blind to all this and to the fact that changing conditions always call for readjustments? Should we not rather view this matter with an open mind so as not to allow what was of service in the past to become an incubus upon present and future developments?

As missionaries, we are most fortunate in having the pick of all the countries, not only in the fact that the Chinese furnish the most promising material for a great Christian Church, but also in the fact that they are the easiest to work with in a co-operative way. They are manly, lovable, practical, and energetic, and, when responsibility is laid upon them, are conservative. What does this leave to be desired? Shall we allow what they consider arrogance of control to drive them away from the mother that reared them? We are in danger of doing that very thing. In other words we have come to the parting of the ways in our relation to our influential Chinese leaders and through them to our Chinese church. There may be those who will pooh-pooh all this, but that will not alter the fact.

Fourth, It will be said that the time has not come: that our Chinese are not far enough advanced. But when will the time come? We have a splendid lot of men who have the cause quite as much at heart as we and who are as ready to sacrifice for it as we. If we refuse to take them into our confidence in a full sharing of interest and control we are in danger of precipitating conditions which will make it impossible to produce, in our generation, men equal to those we have now. It may be said that our Chinese have not proved themselves capable of managing such large interests. But how can they give such proof when they are not allowed to try? The way to develop a man is to treat him as a man and put a man's responsibilities upon him. Many a boy at the death of his father has had to shoulder the care of a whole family. It seemed an impossible situation but he rose to the occasion and, with his mother at his side, not only made a success of his task but also was himself thus developed into far more of a man than he otherwise would have become.

Some foreign nations are holding back in acknowledging the Chinese Republic. They know perfectly well that their recognition would be a great help just as it helps a young man to be treated as a man; but these nations, some with national and others with financial ambitions, are withholding this generous

treatment of the young Republic. Our Chinese leaders feel that we have been treating the Church in a similar way. This matter has gone so far and the times are changing so fast, that not merely a formal but a real taking them in with us in the full sharing of councils, plans, and control, is the only thing that can conserve that sympathetic co-operation necessary to great success in the work.

Fifth, It will be said that we have the money and hence must have the control. By declaring this many a slap has been given the Chinese that they have felt keenly. Now is this true? Is it our money? Is it not rather the Lord's money? The Board used to think that they could not entrust these responsibilities to their missionaries but must keep the control of the work largely in their own hands. Later, as practical business men have taken greater interest in the cause, saner councils have prevailed, so that the control is being shifted far more to the field, where those at shorter range can know better what to do. It is for us, in turn, to exercise this grace and learn this practical wisdom, by sharing with our Chinese the control of even the finances. On our part this is not a question of right, but rather of fairness and expediency. Even if the money were ours, one furnishing the capital the other ability and service in the conducting of a business, is a common method of partnership. In Japan, aside from what is used in foreign salaries and housing, the mission shares equal control with the Japanese in every department, including finances. This has been urged by the Board as the thing and the only thing to do. The missionaries now see that the work would be in much better shape if this had been granted without being fought for step by step. Now is the time for us to profit by their blunder. The Japanese leaders fought for what they thought they ought to have. The Chinese who are differently constituted are quietly withdrawing, and in time will bring about what will amount to a boycott of us missionaries. They are turning to independent movements, for which large sums are being contributed.

After all, it is not a matter of foreigners or Chinese but the CAUSE that is important. It will be a thousand pities if we allow this breach to widen, instead of turning our combined wisdom and enterprise against a common foe. If we fail in this, the blunder will be far more deplorable because of the incomparably great opportunity now before us.

[The above was read at the annual meeting of the Shantung Presbyterian Mission in September 1912. At this meeting it was voted that in each Mission station, representative Chinese be chosen by Chinese bodies, if possible, to constitute with the foreigners a joint committee, who shall decide upon the expenditure of the station's annual appropriations for evangelistic, educational, and medical work. This co-operation committee in each station is to be constituted of an equal number of Chinese and foreigners; the size of such committee to be decided by each station. The reason for this is that stations are not equally well supplied with Chinese suitable for this work. These committees have been constituted in each of our eight stations with most gratifying results. It looks as if fears would be disappointed, while such co-operation gives every promise of leading the Chinese to feel that the work is theirs, and to thus throw themselves into it with far more zeal and sense of personal responsibility. It is not going to bring in the millennium at once, nor be free from all difficulties, but if it establishes mutual confidence through a full understanding and leads to *esprit de corps* in the church, great and permanent good will result. It seems to some of us that the critical and pregnant problem just now, is not so much union of denominations as genuine co-operation between foreigners and Chinese. At this Mission meeting a committee was appointed to consider and report upon the advisability of similar co-operation between the Mission Finance Committee and representatives of our Chinese church.

At the recent meeting of the Shantung University Council, in January, it was voted to have hereafter on this Council, an equal number of Chinese and foreigners with equal voting power.]

The Chinese Church

REV. GEORGE DOUGLAS, M.A., LIAOYANG.

LOOKING through the findings of the Mott Conferences on the subject of the Chinese church, I find that there is a widespread demand throughout the Chinese church at present

1. For Unity : 2. For what is called Independence—though the term must be used with caution.

The insistence of the demand in both cases is largely due to the conditions prevalent in the state, but by no means entirely so ; and it is interesting to observe how often political conditions mould the character of God's church and help to fulfil His sovereign purposes in it through all the ages.

I. The demand for greater Unity is a thoroughly healthy one, nay, it is the Spirit of Jesus finding expression in His church "That they all may be one." As such it was already strong in the church before the Revolution. But there can be little doubt that the present striving after harmony in the state is adding great emphasis to the demand within the church. The leaders of the country and all her saner citizens realize that the very existence of the Republic depends upon its unity. United it may stand, divided it will certainly fall. Hence the almost morbid anxiety engendered by any semblance of division.

By all this the Chinese church cannot but be profoundly affected ; and we consequently see reflected a like earnest insistence that all ranks in the church be closed up too. There has been noticeable in the deliberations of the committees on the Chinese church a certain impatience with the divisions of the West, which truly seem of small account in face of the appalling mass of heathenism. There seems to be a desire on the part of some, as Dr. Arthur Smith pithily expressed it in Peking, "to short-circuit church history." Yet the leaders of the Chinese church, to their credit be it said, seem to be well aware how much there is that is honorable and to be conserved in much that appears trifling to the rash observer ; and they know the danger of undue haste and may be trusted not to push union along unnatural lines. Hence the decision that churches of the same ecclesiastical order be first linked up throughout the country, as we have so happily been in Manchuria for twenty years or so ; and then interdenominationally, as we are attempting now, by the route of federation. The whole question is fortunately not an urgent one on the Manchurian field. And for those who do know that there is a Lutheran branch and a Presbyterian branch of this church of Christ in our midst, there is so far as I can see no rock of offence in the fact. There is no difficulty in passing to and fro from one to the other. Nay, the fact that so large a number of evangelists and teachers brought up in one communion are working happily in the other, and as I will testify from my own experience are greatly benefited by their sojourn in the sister-fold, seems to me

to be good reason why we need be in no haste for organic union. Indeed our minor differences *are fruitful and profitable aids to reflection* where perhaps more such aids to reflection are needed to stimulate some of our Chinese brethren on their heavenward path.

Let me add three words by way of caution :—

1. Care must be taken in all steps towards union lest there be a lowering of the moral and spiritual standard for the sake of including too freely the weaker brother. There is a risk to be incurred by a looseness of discipline, and an all-inclusiveness that would stretch the Church's faith and practice to a point not recognizably Christian. For example, I have heard of proposals that go far to tolerate secondary marriages within the church; and we are all too conscious of what we are losing by our lamentably lax observance of the Sabbath law and its privileges. Our standard for baptism, our dealings with the children of the church, our manner of Bible instruction, our preparation of catechumens, our discipline, are all relative subjects that we might discuss afresh to-day with great profit; and let me add that I feel we have a world to learn from our neighbors in Korea on all these topics.

2. It is to be remembered that in all our efforts it is not uniformity that we seek, but diversity in unity, oneness not of letter but of spirit, and this will be best obtained by convergence at the feet of the risen Lord.

3. In Manchuria we have, by the blessing of God, been most happily situated in the harmony of our relationships in the past. It would, therefore, in my opinion, be a gross sin on the part of other denominations to force their way in here without consultation and against the will of those already in possession of the field. I quote the situation in my own province as an example of what must be true also for many other parts of China.

II. I pass now to consideration of the other most clamant present-day demand of the Chinese church—the demand for what is somewhat loosely termed independence. The insistence of it is again largely an echo of the prevalent conditions in the state, but not exclusively so. There are two dominant notes in the demand, one healthy and natural, the other an echo of the more ignorant and anarchical element in the land.

In political life China has begun to taste the sweets of liberty, and to the patriot who has, after a struggle, come to the

enjoyment of such a privilege, anything like the shackles of outside arbitrary authority has become intolerable. There is at the same time in the state at present a just and natural indignation at the hesitation of the powers to recognize the republic, an irritation at such conditions as those imposed by the Sextuple Group in China's efforts to secure a loan, and most of all high indignation at the attitude taken up by Great Britain towards China in her magnificent struggle with the opium fiend. Can we wonder if we find the feelings engendered by such things vibrant in the church also, and calling into being a new note which with the lawful desire for freedom from unnecessary restraint demands, restively, severance from the foreigner because he is a foreigner, and in extravagant cases an independence that can but blight? Let us face this situation with courage and candour, with forbearance and care.

Let it be remembered that the missionaries are keenly sympathetic with the Chinese nation in her present high-souled struggle for emancipation from the bondage of ages, and fiercely against any of their own fellow-countrymen who would in any way encumber the fighters in her war with vice.

Secondly, let it be remembered that there is no one more eager for the complete autonomy of the church in China at the earliest possible hour than the foreign missionary. The end for which we are here is to make ourselves unnecessary as soon as possible.

We know that we have nothing to fear from the trusted and tried leaders of the church, men who have come through fire for their faith. What we have to fear is, lest in the excitement of the passing hour, fire-brands should gain the mastery. And there are some in the church, alas! who have yet to learn at what a great price freedom is bought. There is no such thing as freedom without restraint; the law of love is a law of burden-bearing. There is something in the prevalent demand for independence which is apt to forget these things and which runs some risk of betraying impatience not only with the authority of the foreign missionary, but with the yoke of the foreign Christ. After all, there can be no true independence save that which is founded on the immutable and inalienable authority of truth. If the workers in any church are capable of government they will govern, if they are incapable they will not govern, and there's an end on't. Therefore let us educate for all we are worth. "A church will

always be in slavery to others when it is an ignorant church." I quote Lord Cecil at Edinburgh. "An ignorant man is always a slave to someone else." A well-instructed church will, in the nature of things, become a self-governing church; it will have learned the true secret of self-support. And no church is truly independent until it is self-supporting. It may call itself so and the aid-givers and aid-receivers may use many artful contrivances to bury the dependence out of sight, but the fact remains. We are here to found a Chinese church, not a semi-foreign one; and until it is Chinese *in deed and in truth*, our work is not finished. Such a church may be trusted to depend not on paid but on voluntary help. Its work will be done by the constraint of love.

And finally, but foremost of all, it is to be a *Church*; that is, a uniquely Christian thing, composed of living members of the living Christ—not a mutual improvement society founded on some moral system. To this end I ask for a re-statement this Eastertide of the Gospel we are here to preach. Amid all the changes that we have been living through and the admitted need for a shifting of emphasis there is one thing sure that does remain eternally the same. *I want to hear my Chinese colleagues tell us* in a few words how to express this one sure thing in the language of to-day, that "There is none other name under Heaven given among men whereby we must be saved."

China's Request for Prayer *

A. P. PARKER, D.D.

THE prayer life is the most important part of the Christian's duty and privilege. Great emphasis is laid upon it in the Bible. Its benefits are both subjective in the reflex influence upon the mind of the one who prays—it makes him devout, earnest, sincere, humble, and obedient to the will of God—and objective, in that there are gifts to be sought after and to be had for the asking and they will not come without the asking. There is a great Giver who will give good things to His creatures when they cry unto Him. This is a vital article of the Christian's faith. If we believe the Bible we must

* Sermon preached in Union Church, 27th April, 1913. Text, I Tim. ii: 1-3.

believe that no spiritual blessing comes to anyone except in answer to prayer. Temporal blessings come to all ; He sendeth His rain on the just and the unjust, and He opens His hand and supplies the wants of every living thing, but the Christian cannot live without prayer. Prayer is the Christian's vital breath, the Christian's native air, his watchword at the gates of death ; he enters heaven with prayer.

According to the teachings of the Bible and Christian experience, our prayers should be offered up, not for ourselves only, but principally and chiefly for others. Intercessory prayer, prayer on behalf of others, is the most important and effective part of our work for our fellowmen. The greatest work we can do for them is to pray for them. Christ and his disciples are our examples in this matter, they prayed for others more than for themselves. Moreover, it is in this way that we ourselves get our greatest blessings. In watering others we are ourselves watered. Like travellers amid Alpine snows or in the Arctic regions, when one traveller is overcome by the cold and wants to lie down in drowsy stupor, his fellow-traveller sets to work to chafe his limbs and keep him moving, and he himself becomes warm by exerting himself to save the one that was almost overcome with the cold. So it is when we pray for others. Our hearts become warm with the love of God shed abroad by the Holy Spirit. But prayer for others must be real and earnest. No mere lip service or form of words is of any account whatever. It must be the real prayer of the heart, prayer that is a burden, that keeps one awake at night, that takes away the appetite, that will not let one rest in ease and indifference, prayer that is wrought in the heart by the Holy Spirit.

It has always been the duty and the privilege of Christians to follow the Apostolic injunction contained in the text and pray for the governments under which they live, as well as for the governments of the world at large. It gives us a striking illustration of the transforming power of Christianity when we think of St. Paul giving urgent directions that among the persons to be remembered first in the intercessions of the Church are Nero and the men whom he put "in high place," as Otho and Vitellius, who afterwards became Emperor : and this, too, after Nero's peculiar and wanton persecution of the Christians, A.D. 64. How firmly this beautiful practice became established among Christians is shown from their writings in the

second and third centuries, says the Expositor's Commentary. Tertullian, who lived through the reign of such monsters as Commodus and Elagabalus, who remembered the persecution under Marcus Aurelius, and witnessed that under Septimus Severus, can nevertheless write thus of the Emperor of Rome : "A Christian is the enemy of no one, least of all of the Emperor whom he knows to have been appointed by his God. . . . To the Emperor, therefore, we render such homage as is lawful for us and good for him as the human being who comes next to God, and is what he is by God's decree." In another passage Tertullian anticipates the objection that Christians pray for the Emperor in order to curry favor with the Roman Government and thus escape persecution. He says the heathen have only to look into the Scriptures, which to the Christians are the voice of God, and see that to pray for their enemies, and to pray for those in authority, is a fundamental rule with Christians. And he quotes the passage before us this evening.

Chinese Christians have been taught to pray for the Government. They prayed for the Government under the reign of the Manchus and they pray for it now under the Republican regime. We have no doubt, therefore, that they have responded with willing hearts to the call of President Yuan and his cabinet to unite in prayer for the nation to-day. We have all been much interested and some deeply moved by this call to a nation-wide prayer meeting for the country. This call was the result of a union prayer meeting of the Christians in Peking. On the Sunday preceding the Friday on which this call was issued, the Christian Churches of Peking held a united prayer service for the Chinese nation and the National Assembly at this important time of the inauguration of a permanent government. A representative of Yuan Shih Kai and many influential Chinese attended the meeting.

Five days later the following message was adopted by the Cabinet and telegraphed to all provincial governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian churches both Catholic and Protestant :—

"Prayer is requested for the National Assembly now in session ; for the newly established government ; for the President yet to be elected ; for the constitution of the Republic ; that the Chinese Government may be recognized by the Powers ; that peace may reign within our country ; that strong virtuous

men may be elected to office ; and that the government may be established upon a strong foundation. Upon receipt of this telegram you (officials) are requested to notify all Christian Churches in your provinces that April 27th has been set aside as a day of prayer for the nation. Let all take part."

Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese Christian forces of the nation.

This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities throughout China, while old foreign residents consider it a striking and extraordinary proof of the deep changes that are being accomplished in China since the revolution.

The *Peking Daily News* says Sunday's meeting was one of the most remarkable Chinese meetings ever held in China.

"It was a prayer service called at the request of the Chinese Government. It was opened by Pastor Meng in charge of the Independent Christian Church, Peking, who said this was the first time in the history of China that the Chinese Government had requested the Christians to meet in prayer for the country.

"After prayers and songs and a few remarks, Mr. Wellington Koo, who was the special delegate from the President and from the Minister of Foreign Affairs, gave the following address:—

"I am here representing President Yuan Shih Kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take an interest in this meeting which has been called for special prayer for the nation at this time. The old book says that the root is in the heart, and if the heart is right the man will be right, and so the family and so the whole nation. It is the power of religion that is necessary to-day. Christianity has come to China for now over 100 years. It was born in Judea and spread all over the world. Although under a Republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves, but as citizens of the Republic and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity

may be promoted and we come with this expression of goodwill to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

This is indeed a great, an unprecedented event. The Government of a non-Christian nation asking the Christians to pray for the nation and its people is something that has never happened in the history of the world. The suddenness of it has taken us all by surprise. It brings to mind the old prophecy "A nation shall be born in a day." It is an act of very great significance. It shows the strong position the Christian Church now occupies in China. It proves, more than almost anything else that could happen at this time, that the work of Christian Missions in China has been a success, and that it now commands the attention and the respect of the leading men of this country. Truly we may say, "What hath God wrought?" We may well thank God and take courage for we have here a striking proof that our labor has not been in vain in the Lord.

There is naturally some speculation as to the real motives that actuated the President and his Cabinet in sending out this call for prayer. In the opinion of some, it may be that, as in times past men and nations have sought the aid of gods whom they did not serve, the President and his Cabinet have said, in effect, "These Christians are strong, they are sincere, let us invite them to call on their Deity to favor our new Government, and strengthen our hands." Again, it may be that the President and his Cabinet want to curry favor with the Christians and the foreign missionaries and so get their aid in bringing about recognition on the part of the Governments of Europe and America. The Chinese editor of the *China Republican*, who is a bitter opponent of President Yuan Shih-kai, pools the whole matter, and represents it as a deception on the part of President Yuan. He warns his readers to be not deceived, saying the call for prayer is a political move which shows the cleverness, not the religiousness, of Yuan and his immediate followers. And so he goes on through a whole column of attack on the President and his advisers, which by its very bitterness is robbed of any serious effect. This editor has, from the very beginning of the publication of his paper, carried on a most unrelenting and unreasoning propaganda against President Yuan Shih-kai, and his opinion on this subject must therefore be largely discounted.

With perhaps a few exceptions, the missionaries as well as the Chinese Christians regard this call as an expression of a sincere desire on the part of the Government to seek divine aid in this time of need for China. The idea of the call originated with Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs, who is himself a devout Christian. He proposed to issue this call and when he consulted President Yuan about it, Yuan favored the idea. So the proclamation was sent out to all the governors of the provinces instructing them to call on the Christians everywhere to meet in their places of worship on Sunday, April 27th, to pray for the country. The missionaries have taken up the call and have sent telegrams to Europe and America and Australasia, asking the Christians of those countries to unite with the Christians in China and make it a day of universal prayer for God's blessing on this country. News has already come that the Christians in those countries are heartily responding to the call.

Surely all Christians throughout the world who hear of this call of China for intercession on her behalf will respond most heartily and avail themselves of this grand opportunity to unite in prayer for God's help at this time of crisis. Let it be granted that the President and his Cabinet are actuated by more or less mixed motives and let it be granted further that the President himself is not a Christian, and that many of his Cabinet do not believe in the Christians' God, still there is evidence that some of the Cabinet are deeply sincere in issuing this call and the great fact stands out that Christians are called on by the Government to pray for China. Surely this must stir the hearts of all Christians everywhere. The obligation is laid upon us to specially intercede with God at this time. We cannot, we must not, disobey the call. What a wonderful sight—the whole Christian world in prayer for China. And we are bound to believe that God will, in answer to the united prayers of his people all over the world, send down the needed blessings upon the country.

The Peking correspondent of the *China Press* writes :

“This call to prayer will be welcomed by missionaries and Chinese Christians as yet another proof of the Government's determination to abolish all disabilities previously laid on Christians. During the Revolution the Republican leaders promised that they would ensure religious toleration. This pledge has been loyally observed. Before his inauguration as

President, Yuan Shih-kai received deputations for the Protestant and Roman Catholic Churches, to whom he gave similar assurances. He confirmed this speech at the opening of the National Council.

During the period of the Provisional Government several of the highest governmental positions have been filled by Christian Chinese. Among the more than six hundred delegates to the new Parliament which met in Peking the 8th instant, some sixty-odd are Christians. There has never been, so far as is known to the public, any suggestion of discrimination against Christians since the Republic was established. The official request of Government for special intercession in Christian Churches must be regarded as a triumphant vindication of missionary work in China. Furthermore, it is an earnest of the intention of the Republic to enlist the missionaries on its side in order to bring about the regeneration of the nation."

The *Shanghai Mercury* says :

"What are the immediate effects likely to be? First, great gratification in Christian circles, with the necessary result, a closer leaning towards men whose judgment has led them to do a wise thing, and hence a very considerable strengthening of the Republican cause. This will, in its turn, conduce to the consolidation of the peace which the country so badly needs. Following that, there must be a growth in the appreciation of China on the part of the foreign Powers. These, in the persons of their most religious citizens, will be more attracted to the seemingly converted administration, and this will act and react upon the governments of the Western world, which, with the exception of Turkey, are all Christian. We would far rather look on the action of the Chinese authorities as one of conviction than as one entirely astute. Heaven is above all. What is more natural than that men impressed with the solemnity of the occasion should ask for that aid which such a belief suggests as necessary? Historical examples of such prayers are not wanting in China. What is unique on the present occasion is that Christians are invited to join in. Truly, we have here a fact which shows more than anything else has so far done the soundness of the statement which we have continually urged in defence of the new administration—that a new spirit is abroad in the land."

The issuance of this call must have a very great effect on the progress of our work here in China. It will release thousands

of men and women from the bondage of fear and allow them to come forth and confess Christ before men. We have had unmistakable evidence many a time that there are thousands of men and women not only among the lower classes, but among the educated and official ranks of the people, who really believe in the Christian religion, but on account of social and official conditions have been afraid to come out openly and profess themselves Christians. This act of the Government in calling on Christians to pray for China must surely give them courage to stand forth and avow themselves as believers in the Christians' God. It will also give great impetus to all forms of missionary work, evangelistic, educational, medical, and literary, and far greater opportunities for the spread of the Gospel than we have had hitherto, although our present opportunities seem to be beyond anything we could have expected even a few years ago.

. What a clarion call this is to Christians in the homeland, not only to pray for China, but to give their men and women and their money for the spread of the Gospel in this land. Our forces ought to be vastly increased immediately, for these splendid opportunities will pass away and the work will be far more difficult a few years hence than it is now.

The people of China are now in a nascent state; like a chemical element just separated from combination with another element, it is ready to unite with almost anything that comes along; it is very active and quick to take up with any sort of an affinity. So the minds of the Chinese are now open to the truth of the Gospel, better perhaps than at any time in the past. If we give it to them now they will to a large extent accept it; if we do not give the Gospel to them now, they will take up with other doctrines,—agnosticism, atheism, infidelity, etc., etc., and the work of evangelization will be much more difficult in the years to come than it is now.

Finally, notwithstanding the real doubts expressed by some and the cynical criticisms made by others, I think we have every reason to believe in the sincerity of the motives of those who proposed this call to prayer. They feel the serious character of the crisis through which the country is passing and they appeal to high Heaven for help, and they want all who can and will pray to God to call earnestly upon him for help in this time of their great need. That God's blessing will come upon the country at large and upon the government in many ways,

in answer to the united prayers of Christendom, we cannot have the slightest doubt. What though the motives that prompted this call for prayer may have been more or less mixed; what though some of the men, including the President himself, may not be professing Christians; what though the lives of some of them may be far from what they ought to be morally, yet the call affords a unique opportunity for the Christians in China and for Christians throughout the world to unite in prayer for China, and in that we rejoice, yea and will rejoice.

Surely the need for prayer is great enough to stir our deepest sympathy and enlist our most earnest prayers. The new parliament has assembled in Peking in which some eight hundred men, with practically no experience in parliamentary government and widely divergent views on the questions with which they have to deal, have the destinies of this great nation largely in their hands. They have got to make a constitution; they have to elect a permanent President; they are to have a say in the negotiations with foreign powers; they have to regulate the internal affairs of a nation whose territory stretches over nearly forty degrees of latitude and sixty degrees of longitude, and whose people have a wide variety of interests and ideals. The Provisional President now has—and the permanent President, when he is elected, will have—tremendous issues to face and tremendous burdens to bear. The opium evil has to be abolished; foreign relations have to be managed; a settled government has to be established and peace maintained. Good leaders are needed in the State and in the Church—men of vision who, like the men of Issacher, could discern the signs of the times and know what the people ought to do. And what shall we say of the multitudes of the common people, the voiceless multitudes for whose sake the government exists? Who can measure their needs, political, religious, social, commercial? How badly they need good government; how much they need education and enlightenment; how deeply they need spiritual uplift and moral regeneration. Who can help them? Only God. And He can and will. In the presence, therefore, of such appalling need on the one hand, and of the infinite stores of Divine energy and benevolence on the other, who can refuse to pray? God has the exhaustless supplies for all of China's needs and he will give them in answer to prayer. Let us pray without ceasing.

Let us pray continually, not to-day only, but for the time to come, for all the objects mentioned in the Call to Prayer.

Let us pray for the Parliament; that party wrangling may cease; that the members may see eye to eye on the great and vital issues that they have to face. Let us pray that they may have wisdom in drawing up the Constitution; that they may choose the right man for President. Let us pray that the dealings of foreign powers with China may be according to justice and equity; that recognition by foreign governments may soon be given; that peace and prosperity may prevail throughout the country; that good leaders may be raised up to lead the people in the right way; that good government may be soon established throughout the land. Let us pray especially that the people all over the land, high and low, rich and poor, may turn to the true and living God and may throw away their idols to the moles and the bats; that there may be general repentance and confession of sin, and that the very men who have sanctioned the issue of this call to prayer may see that they themselves must repent of their sins and cry to God for pardon and resolve to lead clean moral lives in the sight of God and man. Let us pray that God will raise up intercessors for the people who, like Daniel, shall confess their own sins and the sins of the people, and thus be channels through whom God's rich blessings may come upon the land, its government, and its people.

Let us pray without ceasing. Amen.

Chinese Belief in Prayer

III. Occasions when Prayer is Offered.

JOSHUA VALE.

IN the two previous articles on this subject (see March and May RECORDERS) specimens of prayers were given under 1, Deities to whom prayer is offered; 2, Objects for which prayer is offered. In this article the subject is continued under the last head, viz., 3. *Occasions when prayer is offered.*

The objects for which prayer may be offered being numberless it follows that the occasions when prayer is offered will be very numerous.

Every possible occasion seems to be provided for in the "Priests' Hand Book," and these seem to arrange themselves under the three heads of:—

Private occasions, Public occasions, and State occasions.

*1. Private Occasions.**(a) Bad Dreams.*

As China leads the world in regard to population so she would also seem to take first place in regard to the number of dreams her people dream.

The following is a good specimen of a petition on such an occasion:—

"I, a sincere believer dwelling at such and such a place, having dreamt that the 'Fire' star fell upon my roof [or any of the following dreams, "That an evil spirit had taken possession of my house," "That I had fallen into a deep pit," "That I was bitten by a mad dog," etc., etc.] fearing lest some untoward accident should befall me, I determined to offer my vow and supplicate the spirits of Heaven and Earth, (the Goddess of Mercy or any other god) and vow to present so many thousands of sticks of incense, sets of candles, jars of oil, etc., etc. Having presented my vow I beseech you to protect your humble servant and sincere follower; that my whole family may enjoy immunity from all calamity, my home have prosperity, and my possessions increase.

If you deign to hear my prayer my gratitude shall know no bounds."

(b) On Entering the Priesthood.

The supply of priests for the two sects of Buddhism and Taoism is kept up in three ways. Children of poor parents or those who have vowed to present them to the temple form the first great source of supply; next in order are those who, after committing some crime, become priests in order to escape punishment, or officials who after a strenuous life betake themselves to the priesthood in order to get merit for the removal of their many sins and faults. Lastly, not a few religiously disposed persons join the priesthood with a sincere desire to attain to a better life.

The following is a prayer offered by such persons:—

"I, a disciple (of the Taoist sect), living at such and such a place, announce my desire to join the priesthood and beseech you to have my name enrolled. In the past I spent my life in a vain and empty show, but now I am awake to the error of my ways and vow to sever myself from sins of the six senses, to

firmly maintain a true aim, brush away all wrong ways and revert to the principles of Tao.

All the 'good deeds' stated in the various books and tracts of our sect I will with all my might endeavour to perform. All the 'evil deeds' in these works I also will carefully avoid. I will, moreover, use my best endeavours to lead and enlighten the multitudes who are still living in sin.

Should I receive your gracious protection and be able to carry out the principles of Tao, I should much desire to be allowed to remain in the world for a period longer, in order to proclaim the sacred and transforming truths of our religion, and thus enable the religiously inclined to revert to the way of truth and the spiritual principles of Tao. This done I should then desire to ascend on high. This my vow is made from a true heart without the slightest empty pretence. If I should disobey the words of this vow may I sink to the bottom of hell. If I should presume to do evil may thunder crush my body to powder. Let the Patriarch of Sagittarius (斗口靈祖) examine this my petition which I now offer."

The Buddhist vow is very much on the same lines as the Taoist, so we need not give that here.

(c) Untoward Events.

Untoward events are very numerous in some districts; the country people being much more superstitious than those living in towns and cities.

The following is a very short list of untoward events which draw out the prayers of the people to their favorite deities:—

- A rooster appearing on the roof of a house;
- A hen given to crowing;
- Rats gnawing clothing;
- Dogs clawing holes in the ground;
- A snake entering a kitchen and dying there.

On such occasions the following prayer may be offered:—

"I—living at such and such a place respectfully offer incense and present my request to Buddha [or any other god]. The rooster having appeared on the roof of my house I fear lest something untoward should befall us. I therefore respectfully offer this petition before the family altar and the blessing-bestowing gods of the Three Religions, praying for their protection and asking them to cause the unlucky star to

retire from our abode and the lucky star to shine down upon us.

I further ask that the baneful influences may not encroach upon us and that happiness and long life may be extended to us for ever.

I your faithful disciple promise to offer up a rooster on the 7th day of the 7th month; at the New Year also I will present a whole hog and at any other stated period I will present a pig's tail or head or any other offering of flesh desired.

I, moreover, promise promptly to select a lucky day for returning thanks to the god of the hearth and other deities, that they may keep away plague and prevent fires from coming nigh our dwelling."

2. *Public Occasions.*

The public occasions when prayer is offered are very many, but as several of such cases have already been touched on under prayer for rain, times of famine, etc., I shall only give one or two other instances under this head:—

(a) On the Appearance of a Comet.

"In the spring of the 9th year of King Chen a comet was seen whose length extended across the whole heavens.

The Court diviner having cast lots said, 'This appearance of a comet betokens a revolution in the State. Formerly Duke Hsiang built an altar in his domain at which he worshipped the 'White Ruler.' Afterwards when Duke Teh moved his capital to the city of Yung he there erected an altar to the worship of God. The Duke Muh also built the Lady Pao Hall at which the yearly sacrifices were offered.

Prayer should therefore be offered at these places in order to avert the calamity foretold by the appearance of this comet.'"

(b) In Times of Plague.

When plague attacks a district and the authorities are unable to do anything to stay its course, they usually arrange for public processions at which long prayers are offered by the priests. During the great plague in Manchuria the European illustrated papers often had such pictures in their columns. The prayers or masses offered on such occasions are so long and complicated that it is impossible to give any examples in a short article like the present. It may, however, be of interest to

give the prayer offered by the Viceroy of Manchuria, Hsi Liang, at the funeral of the late Dr. Jackson, as it appeared in an American paper as follows:—

“O spirit of Dr. Jackson, we pray you intercede for the twenty millions of people in Manchuria and ask the Lord of Heaven to take away this plague so we may once more lay down our heads in peace upon our pillows. In life you were brave, now you are a spirit, noble spirit, who gave up your life for us, help us and still look down with sympathy upon us.” (*Christian Advocate*, May 11th, 1911.)

3. State Occasions.

(a) The Transfer of a Capital.

“When P'an K'ang was removing his capital from the west to the east of the Yellow river.....he offered sacrifices in the most solemn manner to his ancestors.....and a prayer was written out and presented at the same time, in which it was stated among other things that Duke Cheo would remain in the new capital and conduct the government.” (Ross.)

(b) When Feudal Princes took an Oath.

From the “History of the Eastern Chow” we have the following:—

Su Ch'in, speaking to the assembled barons, said: “The scheme by which we, the assembled barons, unite to repel the advance of the Prince of Ch'in has already been clearly stated to you. We now, therefore, offer our victims, smear our mouths with their blood, and make our vows to the spirits, thus entering into a covenant of brotherhood by which we all are expected to stand by and sympathize with each other in times of trouble.”

The assembled barons, bowing, replied: “We respectfully receive your instructions.” Su Ch'in then raised the dish in both hands and invited the six barons, according to their respective rank, to smear the blood on their mouths, Su Ch'in himself making an announcement to Heaven and earth and the ancestors of the six states.

Six copies of the covenant were made and each baron received one copy.

Several instances may be found in the “History of the Three Kingdoms” of such prayers as that given above. The one best known is as follows:—

"In the Peach Garden, Liu, Kuan, and Chang, the three famous leaders of that period, prayed to Heaven and earth and offered in sacrifice a black ox and a white horse. These three men becoming in this way sworn brothers agreed to act in harmony the one with the other, each using all his strength to carry out the aims and plans of the rest. These men we are told were not concerned to know whether they were born in the same year or month, their only wish being that they might all die at the same time.

They called on Imperial Heaven and sovereign earth to witness truly to their sincerity and to punish and cut them off should they prove false to their vows."

(c) Coronation of an Emperor.

"In the year 1644, when the first emperor of the Ch'in (清) dynasty took possession formally of the throne, he announced the fact at a great service to Heaven in a prayer which began thus:—

"I, the son of Heaven, of the Great Pure dynasty, humbly, as a subject, dare to make announcement to Imperial Heaven and sovereign earth. Throughout the whole world God looks on all without partiality. My Imperial grandfather received the gracious decree of Heaven and founded a Kingdom in the east, which became firmly established—my Imperial father succeeding to that Kingdom established it and it grew wider and more powerful. I, Heaven's servant, in my poor person, became the inheritor of the dominion they transmitted.....I, receiving Heaven's favor, and in agreement with the wishes of the people on this the 10th month, the 1st day, announce to Heaven that I have ascended the throne of the empire." (Legge, Rel. p. 34.)

(d) Special Solstitial Sacrifice.

When describing the worship of God at the Altar of Heaven mention was made of the solstitial sacrifice and prayer, but the following example of a special prayer offered in A.D. 1538, on the occasion of a slight alteration being made in the name of the Supreme Being, is of special interest. "On the first day of the coming month we shall reverently lead our officers and people to honour the great name of God (Shangti), dwelling in the sovereign heavens; looking up to the lofty nine storied azure vault.

Beforehand we inform you, all ye celestial spirits, and will trouble you on our behalf, to exert your spiritual power and display your vigorous efficacy, communicating our poor desire to Shangti, and praying Him graciously to grant us His acceptance and regard and to be pleased with the title which we shall reverently present. For this purpose we have made this paper for your information."

On the day selected, the following prayers were offered:—

"Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O Spiritual Sovereign, camest forth in thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things got from Thee their being, with their reproducing power."

After precious stones and silks were offered, the following prayer was made:—

"Thou hast vouchsafed, O Ti (帝), to hear us, for Thou regardest us as our Father. I, thy child, dull and unenlightened, am unable to show forth my feelings. I thank Thee that Thou hast accepted the intimation. Honorable is Thy great name. With reverence we spread out these precious stones and silk, and as swallows rejoicing in the spring, praise Thine abundant love."

Prayers were then offered after the three drink offerings.

The various offerings having been removed, the Emperor continued, saying:—

"The service of song is completed, but our poor sincerity cannot fully be expressed. Thy Sovereign Goodness is infinite. As a potter hast Thou made all living things. Great and small are curtailed round (by Thee from harm). As engraven on the heart of Thy poor servant is the sense of Thy Goodness, but my feelings cannot be fully displayed. With great kindness Thou dost bear with us, and, notwithstanding our demerits, dost grant us life and prosperity."

After this, when the "spirits" were being sent away, another prayer was offered and then finally the following one:—

"We have worshipped and written the great name on this gem-like sheet. Now we display it before (帝) God and place it in the fire. The valuable offering of silks and fine meats we burn also, with sincere prayers, that they may ascend in volumes of flames up to the distant azure. All the ends of

the earth look up to Him. All human beings on earth rejoice together in the Great Name."

FINAL REMARKS.

It is said of Thomas Edison that when he wishes to solve a problem he first of all collects all the facts and observations that have any connection with the problem. He then looks for the best way in which to solve his problem, and if necessary he makes a vast number of new experiments and investigations.

In our study of any Chinese subject such as prayer, sacrifice, or worship, the only way to a right understanding of the subject is to adopt some such plan as that used by Thomas Edison.

I have gathered together in the three articles a goodly number of prayers, both ancient and modern, and it only now requires a Thomas Edison to take these and draw the proper lessons therefrom. Whilst not presuming to be that person, I may take this opportunity of stating a few lessons I have learned from a careful study of this subject. These I shall give under two heads.

I. Outstanding Features.

(1) Unselfishness.

As seen in the following cases:—(a) King Cheng who prayed to be enabled to follow the example of his forefathers in procuring peace and prosperity for his people. (b) King T'ang who not only prayed for rain with such earnestness and devotion but also was willing, if need be, to sacrifice his life on behalf of the people. (c) Duke Cheo in praying for his brother manifested a most marked spirit of unselfishness, as by allowing his brother to die he himself would have been made Emperor in his stead.

In the next reign he was actually accused of having designs upon the throne and this case which was not known before was cited as proof of his sincerity and loyalty to the throne.

(2) Subjection to God's Will.

This is not a very marked feature and the most striking instance, that of General Chu, could not be given in this article because of its length; we have, however, the common saying:

"All things are in God's hands, therefore do not pray too earnestly," as proof of this spirit of subjection.

(3) *Sincerity.*

The sincerity of King T'ang, Duke Cheo and several others is too manifest to need further remark.

(4) *Reverence.*

The general impression we get of Chinese worship as seen at the present day in the temples is that they utterly lack the spirit of reverence and sincerity. After reading, however, such prayers as those offered by the emperor at the solstitial sacrifices we cannot but be struck with the spirit of reverence manifest in the whole ceremony and in the prayer itself. Everything in the ceremony at the Altar of Heaven seems to bear the mark of reverential deference to the great being who is supposed to be present.

(5) *Gratitude.*

Gratitude is often supposed to be lacking on the part of the Chinese in their worship, but when we think of the thousands of fine temples all over the empire, even after allowing a good margin for interested and selfish motives, there must be still room for the spirit of gratitude in such gifts and self-denial.

Dr. Ross says that in the annual sacrifices to the eight Cha (not given in this article) the prince officiating desires to express gratitude for the meritorious work of the gods throughout the year.

(6) *Prompt Fulfillment of Vows.*

The newly arrived missionary is curious to know why certain trees are decorated with red cloth, silk banners, or tablets. In the centre of the great capital of the west there is a small temple whose walls and those of the neighbouring houses are literally covered with tablets with four characters in gold or paint. These are given by the people as tokens of gratitude for prayers answered and as evidence of vows fulfilled.

Having briefly referred to the "Outstanding Features" I shall in conclusion draw the reader's attention to a few features which seem to be lacking.

II. Things Lacking.

(1) Inspiration of Daily Prayer.

In Buddhist and also in some Taoist temples, prayers are offered twice or three times daily. Shopkeepers also offer three pieces of incense to heaven, earth and their ancestors, morning and evening, which perhaps may be allowed as a form of prayer. Devout persons also burn incense and candles before the family altar every morning and on the 1st and 15th of each moon. Apart from these, however, I think I am safe in saying that there is nothing approaching our Christian family prayers. The only example of daily prayer (apart, of course, from those offered in the temples) I have been able to secure is as follows: "Every morning when you wash your teeth mutter a prayer to Buddha. Thus when your last hour comes, a good angel will stand by your side and purify you of your former sins!"

(2) Petition for Pardon.

Dr. Ross says: "Prayer is never made for the pardon of iniquity, but is made for guidance in seasons of difficulty or for favors in the time to come."

We have seen in several of the examples given illustrations of confession of sins and a desire to be at peace with the gods to whom the prayer is offered; but this is always in connection with a petition for personal good or benefit. When Dr. Ross says that "prayer is never made for pardon of iniquity," he means, no doubt, that no prayers asking for the forgiveness of sins or transgressions are offered alone but always with some other prayer which is the chief object of petition.

(3) Lack of Simplicity.

The lack of simplicity in all written petitions is very marked. In most of the examples quoted the ceremony connected with each prayer and the multitude of words used simply prohibit the ordinary individual from ever making prayer a daily or hourly exercise. There are instances on record when out of their pressure of circumstances individuals have used the simplest language and approached the gods without any form or ceremony, but such cases are very rare.

(4) Lack of Communion.

We hear now and then of an individual or priest who, feeling the utter worthlessness of the pomp and show of this world, retires to some monastery hidden away in the deep valleys of some beautiful hills. Others also spend many hours in quiet rooms at the back of large temples. There are not lacking many devout souls also amongst the people who spend hours before special shrines set up in their own homes; but, apart from these, who at most are very few, the idea of prayer as a means of communion with God is utterly lacking amongst all classes of the people.

(5) Lack of Seeking for Spiritual Good.

I think I may safely say that out of the many examples I have given and many others not produced, not one gives us the impression that the person offering the petition is seeking either for himself, or others, any spiritual good. It is in every case always temporal good that is the object of the prayer. How different to the Christian conception of prayer is all this!

We approach the Father—Our Father—through the Lord Jesus Christ.

Our prayers are regarded or should be regarded as a means of spiritual fellowship and communion.

Our petitions, whilst not disregarding the temporal things of life, are first and foremost for the things which concern the Kingdom of Christ.

Our prayers may be offered at any time under any circumstances; the Holy Ghost directing and helping us therein.

Spontaneous prayer is encouraged and the individual soul is invited to draw nigh in person.

One of the most spiritually minded preachers of the present day expresses it in these words:

“When I speak of prayer I am thinking of a very active and businesslike thing. I think of something more than speech: it is commerce with the Infinite. It is the sending out of aspiration, like the ascending angels in the patriarch’s dream: it is reception of inspiration, like the descending angels that brought to the weary pilgrim the life and light of God. When we pray, we must drink in, and drink deeply, quietly, consciously, deliberately, the love energy of the eternal God.”

After studying the subject of prayer as presented in these articles I am deeply impressed with the ground-work we have to build upon in our endeavour to win China for Christ. There is much that we can appreciate in their prayers. Rightly directed by teaching and the light of Scripture what a band of praying people the Chinese church will produce in the future! What untold blessing as the result of prayers offered by multitudes of spiritually enlightened souls may be brought down to the still "unenlightened" masses of this land!

In Memoriam.—Dr. Jenkins and Dr. Robertson.

THE deaths already announced of Drs. Jenkins and Robertson have brought sorrow into the small foreign community of Sianfu, Shensi. Both these men were endowed with many gifts, and their success as students is testified by the high degrees they held; for both were members of the London University, and Fellows of the Royal College of Surgeons of England.

Not only were they well equipped for their professions by gifts and scholarship but they possessed other gifts of heart and disposition that made them capable administrators and acceptable workers amongst the Chinese. They were eminently fitted to break down the barriers that separate East and West, and commend the Gospel to the Chinese by their grace of manner and friendly attitude.

Dr. Robertson passed through the perils and anxieties of the revolution. He ministered night and day to the wounded of both sides, and besides attending to the needs of a full hospital in Sianfu, more than once responded to the call of the military to come and attend to the wounded on the scene of battle. He was the last to leave Tung Kuan after one engagement; all the soldiers even had fled. And on other occasions he risked his life in this ministry of mercy to both parties during their ferocious and inhuman contests.

His unrelenting toil entitled him to a long holiday, but he was unwilling to leave the many patients in the hospital at the close of the revolution. He followed them with unrelenting care. Just before he was stricken with typhus fever, a call to attend a child ill with small-pox appealed to him and riding night and day to the little patient and back again undoubtedly weakened his otherwise robust constitution, so that he proved unable to withstand the severity of the fever when it attacked him.

It was most fitting that the Tutuh should acknowledge Dr. Robertson's great services to the Chinese which he did by not only attending the funeral, but by addressing the congregation and eulogising his services and work. The Tutuh also took the opportunity of expressing his thanks and appreciation of the work of Christian missions amongst the Chinese, and to say how potent

a factor they were not only in the service of humanity but in cementing the bond of the brotherhood of nations.

Dr Jenkins was home on furlough during the revolution, and had not long returned from England. When he passed through Shanghai a few months ago he did not look at all well, but in response to the call of duty pressed on to distant Shensi, leaving his wife and two young children in Shanghai. After a short spell of activity he, too, was stricken down, and though the attack was not severe, yet his strength was not enough to pull him through. His wife arrived two days before he passed away. The death of these two noble-hearted men helps to keep fresh in the mind the great end of the Christian faith—that of service for others, even the surrender of life if necessary. But the experience is a bitter one and leaves the community and the Baptist Missionary Society all the poorer by the loss of these beloved men and efficient workers.

In Memoriam.—The late Mrs. Thomas Bryson,
London Mission, Tientsin.

WHEN Mrs. Bryson's mortal remains were committed to the grave on April 13th of this year, at the Tientsin Cemetery, an abundance of floral wreaths bore true testimony to the esteem and affection with which she was universally held. The presence of large numbers from all sections of the community proved that goodness and unselfishness, saintliness and loving-kindness, still touch the springs of reverence in human breasts. The grief-stricken Chinese, who joined in the solemn rites and procession, knew that Mrs. Bryson, in season and out of season, with unfailing devotion and alert sympathy, had striven strenuously for their weal. A wave of sincerest grief swept over the hearts of every member of her own Mission circle, for she had been a succourer of many, a friend of all, and her unobtrusive graciousness and kindness had won for her a niche in all their hearts, and they mourn for her with deep affection.

Mrs. Bryson's ancestry and family, of Scotch and English blend, was of robust virtue and mental calibre, warmly attached to the highest and best in the Kingdom of Grace, and zealous with unstinting service for its spread.

Her maiden name was Mary Isabella Carruthers, and she was born, in 1851, in John Bunyan's renowned county of Bedford. Inheriting her father's gift for writing, she early began to use it wisely and for the best. She wielded a facile pen, and several stories and poems appeared in *The Children's Treasury*, the magazine of the philanthropic child-saviour, Dr. Barnardo, as also in the publications of the Sunday School Union, in the council of which her father took active part.

It was in July of 1875 that she was united in holy matrimony to the Rev. Thomas Bryson, who had been a student at Bedford Missionary College, and, for a term of years, had been laying the foundations of a Christian Church in that important centre,



THE LATE MRS. THOS. BRYSON.



Wuchang, with vigour and persistence, coupled with rare gifts of terse speech and fluency in the language of the people, and that in one of the strongest citadels of haughty contempt for Christ and all foreign things. Here eleven years were spent in a true comradeship of incessant labours for the uplift of China. Mrs. Bryson's varied activities as a missionary did not blunt her pen, for she continued to write, and that charming book "Child Life in Chinese Homes" was one offshoot, a book which has had a wide circulation in several countries, and is still in demand.

Reasons of ill-health necessitated a change of sphere, and, in 1886, Mr. and Mrs. Bryson took up their residence in Tientsin. Here again work was prosecuted with indefatigable enthusiasm. In spite of the cares incident to a growing family, Mrs. Bryson developed women's work and schools, besides introducing industrial projects to aid the less favoured women converts. Her tender nature and charm of manner opened many hearts to grant willing entry to the Lord, and she visited Christian and non-Christian homes. Her own home was always a resting place for fellow-missionaries, and the unobtrusive hospitality of the household was for all comers, especially warm for those from isolated and inland stations, and great is the number of those who shared the blessings of that home. Amid these varied cares and duties, Mrs. Bryson continued to write. She prepared the biographies of three men whose names add lustre to the Christian records of China, for they were of the true priesthood of God, of the bravest and saintliest, whose tread was freighted with Divine energy, and whose memories will remain evergreen: Dr. Kenneth Mackenzie, the pioneer of medical education in North China; Dr. F. C. Roberts, his successor in Tientsin; and "James Gilmour of Mongolia," all of whom died in the prime of vigorous manhood, and in the midst of valiant activities for the King. These three books deserve the widest circulation, for they give in a graceful style the story in a manner which clings to the heart. In addition, she contributed largely to the columns of the secular press. And, after the dark days of 1900, the year of fire and sword, blood and destruction, Mrs. Bryson edited a record of that persecution and martyrdom as it touched the fields of the L. M. S., and it remains the only authoritative account, in the pages of "Cross and Crown."

When planning to write the life-story of another of the pioneers of the North, the Rev. Jonathan Lees, Mrs. Bryson was stricken by a disease which affected her eyesight, and which baffled experts to diagnose. Later, this became more pronounced, and complications set in. But, through all those weary months, she remained the same sweet and gentle "elect of God," unrepining and grateful, surrounded by unwearying love and enswathed with the peace which passeth understanding. The end came painlessly, and almost unobserved, and the spirit slipped through the veil to emerge into the light and vision of the Eternal Home.

Seven children stood beside the bereaved father in the hour of their grief, to share the legacy of a stainless name and the inheritance of a life devoted unreservedly to the service of God and His Church. The eldest son is a missionary at Tsangchow, Chihli,

and the traditions of the parents are being honourably maintained. Three other sons are occupying positions of trust in three different provinces of China. Three daughters are in Tientsin, one being married and two at home with the father, and all have been unfailing in watchful care and solicitude for the parents. Another daughter is the wife of a Major in the army in India, and she alone was not privileged to attend the funeral of the beloved one.

Mr. Bryson retired from active service at the end of last year, after years of unswerving fidelity, resistless energy, and rare devotion, but continues to live in Tientsin and to help in the various branches of the Society's interests. May God succour his aching heart with peace, and enrich the children and grandchildren with the heritage of a life nobly fulfilled. Wreaths wither and die, but the fragrance of Mrs. Bryson's memory will remain, and will be cherished by all who came within the circle of her friendship and service.

This is a poem written by Mrs. Bryson in early life, entitled

MY CREED.

I do not reason out my faith or hope, through vain philosophies ;
 I handle not the mystic's glittering tools, or scholar's sophistries ;
 I use no telescope to pierce the mists, thick spreading overhead :
 I am content to feel His own strong hand, guiding my feet instead.
 I do not linger o'er a dream which soars my present wants above :
 I do not guess, I cannot surely know—I only trust and love.
 I am content to know this glimmering dawn will merge in radiant noon,
 Yet raise no empty questionings to learn if that be late or soon.
 I know the veil that hangs before my eyes is slight as shadows are.
 The hidden glory of the farther shore, leaves me nor doubt nor care.
 The *wrong* side of His wondrous providence, is all that I can see ;
 Some future day His own loved hand shall show, the glorious *right* to me.
 Walking by faith, the path or dark or bright, is ever safe for me,
 Till some glad day my faith shall merge in sight, then I indeed shall see.

R.

Our Book Table

SOME RECENT BOOKS ON GEOGRAPHY.

- 初等地理 by 劉光照 (Educational Association).
 格致地理實物教授 (Commercial Press).
 共和國教科書新地理 (Commercial Press).

The first of these books, the Elementary Geography of Liu Gwang Djao, was published two years ago by the Educational Association. It is divided into two parts; the first of which has three chapters dealing with local geography, physical geography, and the geography of China. The second part treats of the geography of foreign countries. The whole book is not bad, in point of accuracy, having some mistakes, but mostly those of a minor nature. It, however, suffers from one great defect. There are too many names and places and too little about them. One chapter, for instance, gives simply the names of the eighteen provinces and the outlying dependencies with hardly a word about them. Another gives a

list of the lakes in China with the names of the province in which they are. Here is a section on "*The Cities of North America.*"

"Outside of Europe the greatest cities in the world are in North America and in North America the chief cities are in the United States. The capital is Washington and the chief commercial centre is New York. It has waterways in all directions, the commerce is flourishing and it is the third city in the world. In it is situated Yale University (!) where many of our students have studied. The schools of Boston are many and its commerce flourishing. Philadelphia is the greatest coal market of the world. Chicago is on the southern shore of Lake Michigan, is the great railroad centre between the east and the west, and is the second commercial city in the country. New Orleans is at the mouth of the Mississippi and is the chief cotton market of the world. In the west is San Francisco which has much commerce with the Far East and where many of my people live."

This is a fair specimen chapter. The whole book is overcrowded with names and seems sadly lacking in grasp and arrangement. It would take a very clever teacher to make geography interesting or intelligible taught from such a book as this. It does, however, contain a large amount of information most of which is correct.

The second book is a translation of Murche's Science Reader, but is better arranged than the original work which is wonderfully mixed. Happily, also, the translator has omitted the names of Robby and Nora who have so often bored those of us who have taught the original. They are priggish little children and we are glad to be rid of them. It is issued in two volumes—half of each being devoted to general science and half to physical geography. I have only glanced at the general science part, and shall confine my attention to the part on physical geography. It is on the whole very well done and should be a very useful book. Chaps. 8 and 9 of Vol. 1 are useless for most Chinese scholars. Chap. 8 deals with a city, but it is a foreign city.

"Do the men walk where the horses and carriages go? No, the horses and carriages go in the middle of the road and the men walk at the side of the road," and so on through the whole chapter.

Chap. 9 is about a railroad journey and assumes a knowledge of that mode of travel which the vast majority of Chinese youth are far from possessing.

Aside from these two chapters there is little to criticize in the book except that for the vast majority of Chinese teachers it would be quite useless for they would not understand it at all. In schools where there are teachers who have a good knowledge of Western subjects and a little simple apparatus it will prove very useful.

The last of these books is evidently new. If it was not written since the revolution it has at least been so completely rewritten that one cannot see where the old work comes in. It is in six small volumes of about eighteen leaves each and is divided into two parts. Vols. 1 to 4 are on the geography of China. Vols. 5 and 6 tell us about the rest of the world. The first part is excellent. There are maps of the whole country and of each province as well as pictures of various places. They might be better, but still they are fair. It is also well arranged giving the provinces as they connect naturally with each other—the northern provinces, the Yangtze valley provinces and the southern provinces, and then the

outlying parts of the Republic. There might be a little more distinction as to the importance of various cities—great cities like Chentu hardly receive more attention than small places like Pao-tung. Both are provincial capitals and that is enough. Still this part is good, and one could hardly do better than teach this book for the geography of China, and it would not be a bad thing for new missionaries to have in their course of study.

Why did not the author stop there? It is absurd to try to give a geography of the world in two volumes of this size. South America gets all of two leaves including the map! And that is not the worst. There is hardly a page without mistakes. Of the Congo Free State we read "This country is eternally neutral.....and enjoys the right of its own free trade." Bulgaria is entirely omitted. Brazil is a great country with half the area of China. Really its area is over three-quarters that of China. The reason for hot and cold seasons is the greater distance of the earth from the sun at certain times! Why didn't the writer stop when he finished China, which he knew something about, or at least take the trouble to look up his facts in some fairly reliable book?

This book will do well for the geography of China, Liu Gwang Djao tolerably for the West, and Murche for introductory physical geography.

D. T. H.

BIG PEOPLE AND LITTLE PEOPLE OF OTHER LANDS. By EDWARD R. SHAW, *Dean of the School of Pedagogy, New York University.* Edition for China. American Book Company, New York, etc.

This edition of a well-known School Reader is specially prepared, we are told on the Title-page, for the use and education of the Chinese people. But in the preface it is also stated that the book is "designed to meet the child's natural desire to learn or hear of other people than those living in the part of the world about him." That is to say, the book was originally made for home use. It has been adapted for China by the addition of fifty-two pages of notes—which are really idiomatic Wenli translations of difficult words and phrases in the text, and a full English-Chinese vocabulary. This part of the book is well done and will be found of immense advantage by scholars beginning to learn English.

A careful perusal of this book raises the question why the reading matter itself should not have been prepared as carefully as the notes. If, as Professor Shaw says, it is a useful part of a child's education to learn that 'there are other people in the world who differ very much from those he has seen,' it is surely important that the information imparted about those other people should be reasonably accurate.

The first people described in this book are the Chinese and the following are some of the descriptions which are served up for children in schools at home :—

Boys and girls dress in silk or cotton trousers.....They wear over these long gowns reaching nearly to their feet.

Girls in China do not go to school.....The schools in China are only for boys. The boys are taught to count. They learn by using balls set in a frame. The balls slide on wires.

In China many girls and women have very small feet. When they are babies their feet are bound up tightly. They sometimes wear iron shoes. Poor parents know their girls will have to work hard, and so do not bind their feet.

Chinese boys have many kinds of games and toys. One game is like battledoor and shuttlecock. They use their feet to strike the shuttlecock. They do this so fast that the shuttlecock hardly ever falls to the ground.

A Chinese dinner begins in the wrong way. They have fruits and nuts first. After this comes rice.

In China houses are one story high. They are built of wood. The roofs slope, and are made of sticks woven together. The churches are called pagodas.

There are no wagons.

The child's interest in different peoples, we are told, is in their physical appearance, their dress, their ways of living, their customs, their manners, and, it is added, 'His desire for new impressions and ideas gained from description and accompanying pictures is . . . keen.' Now the only pictures provided for the child in this chapter on China are:—

(1.) A picture of two Chinese well-dressed women and two little children in gala costume. The group is posed in the familiar way: scrolls on the wall behind; a clock, water pipes and tea cups on a stand or table in the centre; the women, each holding up a fan and displaying a handkerchief and jewelry, sit on either side. The two children are seated side by side between the women, and wear as much finery as their mothers could provide. (2.) Part of a Chinese market price-list or account. (3.) An unfamiliar form of kite. (4.) A hand holding two chopsticks: (5.) A bit of a canal with boats, a bridge, some houses, and a pagoda. (6.) A portion of the Great Wall. (7.) A Chinese chair with three chair-bearers.

It can scarcely be said that these pictures are the kind to give a child right impressions of China, and it certainly cannot be pleaded in excuse that pictures of China and the Chinese are difficult to obtain. Groups of children at school and at play; types of houses and boats and occupations; men and women as they are seen every day can be had for the asking, and why a few stock blocks were made to serve the purpose is not clear.

We call attention to these details from a sense of duty; for in these days of improved educational methods and abundant school literature, carelessness and inaccuracy in children's Readers should not be allowed to pass without a protest. The impressions which a child, say in America, will get about the Chinese from this book, would be far from satisfactory, and one wonders whether the impressions the Chinese child will get about other countries will be as correct as they might be. When the supplement to this book was being specially prepared for China the earlier part should also have been carefully revised or entirely rewritten.

NOTABLE WOMEN OF MODERN CHINA, *By* MARGARET E. BURTON. *With illustrations.* \$1.25.

The writer of this book is known to many of us. Her "stay of some months in China," as she tells us in the Preface, gave her, in 1909, "an opportunity" (of which she certainly has taken

advantage) "of seeing something of the work amongst the women of that interesting country." But, whether this advantage is wisely "taken" is open to question. Is it wise or for the good of the Chinese women (whom none desires more strongly than the enthusiastic author herself, to help towards the fullest self-development) to give such unqualified praise as we have in these pages to characters still living and working amongst us? In a country where young womanhood is developing along lines unthinkable a few years ago, there is, in our opinion, a danger that others, less well-balanced than such women as Dr. Stone, for instance, may be led into seeking a spurious notoriety (witness the Amazon and hot-headed Red Cross movements of last autumn) through overdone adulation in permanent form of girls and women who are their own companions—whose humble "walk with God" would be a far greater influence than printed pages dragging into full light every act and thought as objects for praise.

But, as the book before us was written (to quote the author's Preface once more) for the purpose of "enlightening many people in America who were greatly surprised to learn that Chinese women were capable of the achievements reported to them," by Miss Burton, we must trust that the lesser evil will be justified by the greater good; and that many, not only in America, but elsewhere in the home-lands, will be stirred by the account of what God has done for China through the women who have been selected as "Notable" in this book.

The style is easy and colloquial and the author has been at great pains to verify every fact. We would recommend every woman-missionary to have the book on hand when inclined to feel downcast at the apparent failure of her Mission.

D. C. J.

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. By THOS. COCHRANE, M.B., C.M. *Shanghai. C. L. S. 1913.*

Dr. Thos. Cochrane has broken new ground in this volume, and every one who has attempted to gather and collate missionary statistics will recognize his industry and his success. We offer him our hearty congratulations on his achievement.

The plan of the book is simple. The missionary work of each of the eighteen provinces is reviewed in turn in separate chapters. Manchuria is treated as a whole, whilst Sinkiang, Mongolia, and Tibet are dealt with in another chapter. Then follow chapters entitled "General Considerations," "Education," and "Summary."

Each of the provinces is briefly described as to area and population, physical features, products and trade, climate, chief cities, people, and languages. A short account of its missionary occupation is then given, particular needs are pointed out and, in most cases, an estimate is added of the cost of such additions as are thought necessary. The places occupied by foreign missionaries, with some details of the forces and of the work that is being done, fill up the remainder of the chapter.

A table in the concluding chapter of the book supplies the following summary of the missionary position :—

Missionaries (not including wives)	...	...	...	...	3,285
Head-stations	...	...	...	...	552
Out-stations	...	...	...	...	5,348
Preachers	...	...	...	...	7,237
Christian community	...	...	...	...	385,209
Counties or divisions in all the provinces	...	...	...	...	1,920

Apparently the figures are mostly those for 1911 and where we have tested them they usually agree with the best returns that are available. Naturally there are slips here and there, but we have nothing better in the way of statistics than those contained in this volume. A comparison of the figures with those given in the *China Mission Year Book* for 1912 reveals startling differences; but probably these are merely the result of different classifications. Dr. Cochrane, we note with interest, makes the total Christian community 385,209 against 324,890 as in the *Year Book*.

The title-page states that "An Atlas accompanies this Volume," but we regret to learn, after waiting two months, that the Atlas is still in the press. For this delay we understand the author is not responsible; but all the same it is most unfortunate, for without a map the figures lose much of their utility.

The reviewer has spent many hours going over this volume. Some chapters he has read again and again, and for some districts and provinces he has tried to construct the scheme of occupation advocated by the author, or set forth in the actual statistics. Then, again, he has tried to put together the estimated cost or annual additional expenditure that is suggested, but the results are too elusive to be set down here. There are pages of figures before him as the result of his study of Dr. Cochrane's statistics, but when he tries to draw conclusions he finds himself in difficulties. The author himself, in not a few cases, confesses that further information must be obtained before the needs can be defined. The fact of the matter is that figures are only part of the material that must be got together in a general survey. Each investigator will naturally group his statistics according to his own plan, and the real problem lies in the plan itself and in the terms that are to be used. The reviewer, after careful study of one group of figures, thought he had got a fair idea of the condition of female education in one of the principal mission centres. Fortunately, before using his conclusions, he met a lady missionary who *knew the schools* and who showed him how entirely wrong his conclusions were. This experience and others somewhat similar have reduced him to a proper state of humility, and make him hesitate to use figures without knowing just what they stand for.

Dr. Cochrane's "General Considerations" and notes on the subjects of "Education," as well as his "Summary," deserve careful study. What he has written is the result of wide knowledge and careful investigation and is a contribution of the first importance towards the reconstruction of our work. However Dr. Cochrane's conclusions may be modified or altered by further enquiry, everyone will readily acknowledge the ability with which

he has dealt with a vast subject and the enthusiasm with which he pleads for the full conquest for Christ of this great territory and this wonderful people.

BOOK TABLE NOTES.

Books in Preparation.

We are indebted to Dr. MacGillivray for the following list of new books now being translated for the C. L. S.

Authors or translators will confer a favour by corresponding with Dr. D. MacGillivray, 143, North Szechuen Road, Shanghai, who will prepare a quarterly announcement and answer inquiries:—

Evolution as related to Philosophy.—A. P. Parker.

Dawn of History.—Yin Pao-lo.

Sketches of Rulers of India.

Life of William Penn.

Parliament (Home University Series).

Public Speaking and Debate.

Lofthouse's The Family.

Sanitation in the Tropics.

Uplift of China.

Note by the Book Table Editor.

Several reviews and some pages of notes have unavoidably to be held over till next month. The RECORDER has grown in size, but its pages are all too few for the material with which the editor has to deal and the task of selection, always difficult, is now particularly so. The Book Table, accordingly, this month takes out a leaf and limits its hospitality.

Correspondence

INFORMATION WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: As a member of the Executive Committee of the China Continuation Committee I am anxious to possess the fullest possible knowledge of ALL missionary work in China. May I ask you to say in the RECORDER that I shall be very glad to receive copies of printed reports from the different missions and workers, also, circular letters, news sheets, etc., and shall be grateful if all will put my name on their mailing lists. Address "Canton, China."

Yours sincerely,

R. E. CHAMBERS.

MISSIONARIES AND THE HIGHER CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Hutton's letter on this subject appears to me to be entirely wrong in the method advocated of dealing with the higher criticism of the Scriptures, and I will indicate why I think so.

The very high claims made as to the inspiration and authority of the Holy Scriptures, claims so well sustained by the place it holds in the religious history of the world, demand that its origin, history, and compilation be the subject of the most close and erudite study, and the enormous amount of

scholarly literature produced in connection with this study is a proof of the unique preëminence it holds, while the glory of the Book is this, that it comes forth from the most severe and exacting scrutiny with its Divine message of life and truth unimpaired.

Mr. Hutton's statement, that "these men"—*i.e.*, the higher critics—"approach the sacred Scriptures . . . from the agnostic and sceptical point of view," is altogether too sweeping. That many of the advanced German and Dutch scholars are rationalists is not to be denied, but the same thing cannot be said of Driver, Sanday, Robertson Smith, George Adam Smith, and a great many other higher critics. Dr. Robertson Smith to the last held firmly to his belief in the inspiration of the Bible.

Nor can those theories of the advanced scholars, which many of us deplore, be met by any dogmatic assertion as to the inspiration of Scripture; the theories are the result of the most profound, and thorough, scholarly study by the ablest men, and if they are to be disputed they must be met by arguments advanced by scholars of equal attainments. It is true that some of the criticism is literary, not scientific, and does not depend on an acquaintance with Semitic languages or on archæological lore, but on literary and, to some extent, spiritual insight, and an examination of Dr. Maclaren's "Exposition of the Psalms" in the Expositor's Bible will show how certain conclusions may justly be put on one side for others that more truly interpret the meaning of the Sacred Word. For the main lines of defence against purely

rationalistic theories we must rely upon such scholarly work as we find in Dr. James Orr's "The Problem of the Old Testament."

It must not be forgotten that Bible students owe a debt beyond all expression to the scholars who have labored so assiduously in their study of the Scriptures and all connected with it. See, for instance, what Dr. George Adam Smith has done in his treatise on Isaiah, and how rich in information is Hasting's Bible Dictionary, and these works, not to mention others, are the outcome of the work done by the higher critics. If their criticisms have created some difficulties, they have solved others that on the lines followed by Mr. Hutton cannot be removed. It ought to be apparent to all that the inspiration of the Scriptures does not rest upon its supposed accuracy in all matters, nor on any inerrancy, but as Dr. Denney says, on "the unity stretching through so many ages, the same consistent pressure towards one purpose, and the same Divine life and power in it"; it is in the Word of the Gospel, its revelation which culminates in Christ and His Cross, which commends itself to the conscience, and justifies itself in human experience, that we find its divinity as the Word of the living God.

We missionaries, also, cannot reach the sources of information necessary, nor have we the time for the study required to enable us to master the question thoroughly, but we need not be obscurantists and shut our eyes to truth and fact, and we ought to avail ourselves, as far as possible, of all that we can obtain from those whose abilities and labors can assist us in our knowl-

edge of Scripture and it seems to me decidedly Christian to do so. The implication that all who have any sympathy with the higher criticism cannot be called Christians should never have been made and ought to be promptly withdrawn.

Yours faithfully,

ARTHUR SOWERBY.

[The correspondence on this topic is now closed. Eds.]

THE TERM FOR HOLY SPIRIT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the April number of the RECORDER there is a review of a Gospel Reader in which the following words occur: "On the first page I find 聖神 for Holy Spirit. As the book is designed for use in mission schools it would have been better had 聖靈 been used, a term generally accepted by the missionary body." Many missionaries greatly prefer the former term and always use it, believing strongly in the personality of the Holy Ghost. Sinologues like Dr. Legge and Dr. Chalmers held the view that 靈 is properly speaking an adjective and not a noun at all, and I doubt whether the Chinese ever speak of 一位靈 while they do speak of 一位神.

I have before me a letter from Dr. John in which he says: "If the point is carried by the 聖靈 party it will be a most unfortunate thing as I see things." Chinese teachers and converts will often seem to agree to what the missionary says and will get used to any term used in the Church, but I hope new

missionaries will not be misled into believing that 聖靈 is necessarily the right term because it has been adopted by the revisers of the Bible for the sake of union. Union is good but it is better to differ when the union means all being wrong together, as it must do sometimes when terms are settled by count of heads and not by scholarship.

Your truly,

AMY FOSTER.

WUCHANG.

TRANSMISSION OF TYPHUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The whole missionary body has been shocked and saddened during the last two years by the untimely death of some of the most honored and loved of its number from typhus fever. As I believe it is probable that many do not yet know of recent discoveries concerning the transmission of this dreadful disease, and as a wide knowledge of the facts might be the means of saving some lives, I take the liberty of addressing you on the subject.

Experiments made within two or three years have shown that typhus is readily transmitted by the bites of ordinary lice. In the light of this fact it is easy to understand (at least for those of us who have seen famine conditions at close hand) why epidemics of typhus and relapsing fever (which is probably carried in the same way) should so regularly and commonly follow famines. Furthermore, precautions undertaken in

hospital practice based on the above hypothesis seem to be effective in preventing the spread of the disease even to those constantly handling patients ill with it, as is necessary for nurses and physicians.

If these facts are accepted—and there seems little reason to doubt them at present—the necessary precautions will suggest themselves to everyone. Use every care to prevent contact with the persons and especially the clothes of those whom you do not absolutely know to be above suspicion. This is not altogether easy, but the possible penalty for disregard of rule is sufficiently terrible to make it worth while to take great pains in the matter. We all know that the first thing a coolie does when he has taken our load of bedding is to put his outside garment on top of it; or the ricksha coolie will put his coat in the bottom of the ricksha by the passenger's feet. It seems disobliging to object, but it is better than to run the risk of typhus. Many mission hospitals do not provide clean bedding and clothes for their patients, allowing them to bring in their own. This is *certainly* dangerous for all concerned, including the patients themselves. Every care must be used in boarding schools about the policing of the dormitories. In case of epidemics it seems heartless to turn away any needy; but I believe it is only kindness and for the greatest good of the greatest number to refuse to treat more than can be cared for in a decent and sanitary manner.

Yours very sincerely,

M. D.

CHINESE HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are lying by me several hymns and tunes, sent to the RECORDER by the well-known author of a number of tunes, the Rev. C. S. Champness. The hymns are probably by other authors, and are only moderately good—prose. As an example, the hymn to Praise begins thus:

樂音本有大益處
並不是虛空事
此是天上賜給我
使我心常喜樂

This is in the *form* of a 7. 6. hymn. I do not discover any other claim of the verse to poetry, either in rhyme, or rhythm, or poetical conception. The whole hymn is not at all worthy of the tune Mr. Champness has written for it, the rhythm and harmony of which please me.

"The Liberty Song" I think one of Mr. Champness' best, and it is accompanied by a hymn—written by a Chinese author, I judge—which is stirring. I fear some may not quite like the line,

脫去滿人壓制

However, I should think it might be printed. I like the movement, and harmony, and life of the tune.

It is interesting to note that Mr. Champness is not afraid to write tunes for the ordinary staff, with their accidentals. The Chinese in the south evidently can sing these tunes, as they can and do in the north. Our students are not afraid of flats and sharps.

Yours musically,

CHAUNCEY GOODRICH.

LIBERTY SONG.

C. S. CHAMPNESS, 1912.



自由歌

一

辛亥之秋八月節後
頓起大義舉事
漢族在鄂影響成立
脫去滿人壓制

願中華國大興旺
全出仇敵之手
全國永遠得平康
國民常得自由

反復大戰漢陽武昌
英雄流血未寒
東南西北一齊應響
恢復前日江山

二

但風俗久為華民仇
只知敬拜假神
若今所為尤不本實
如何將己心誠

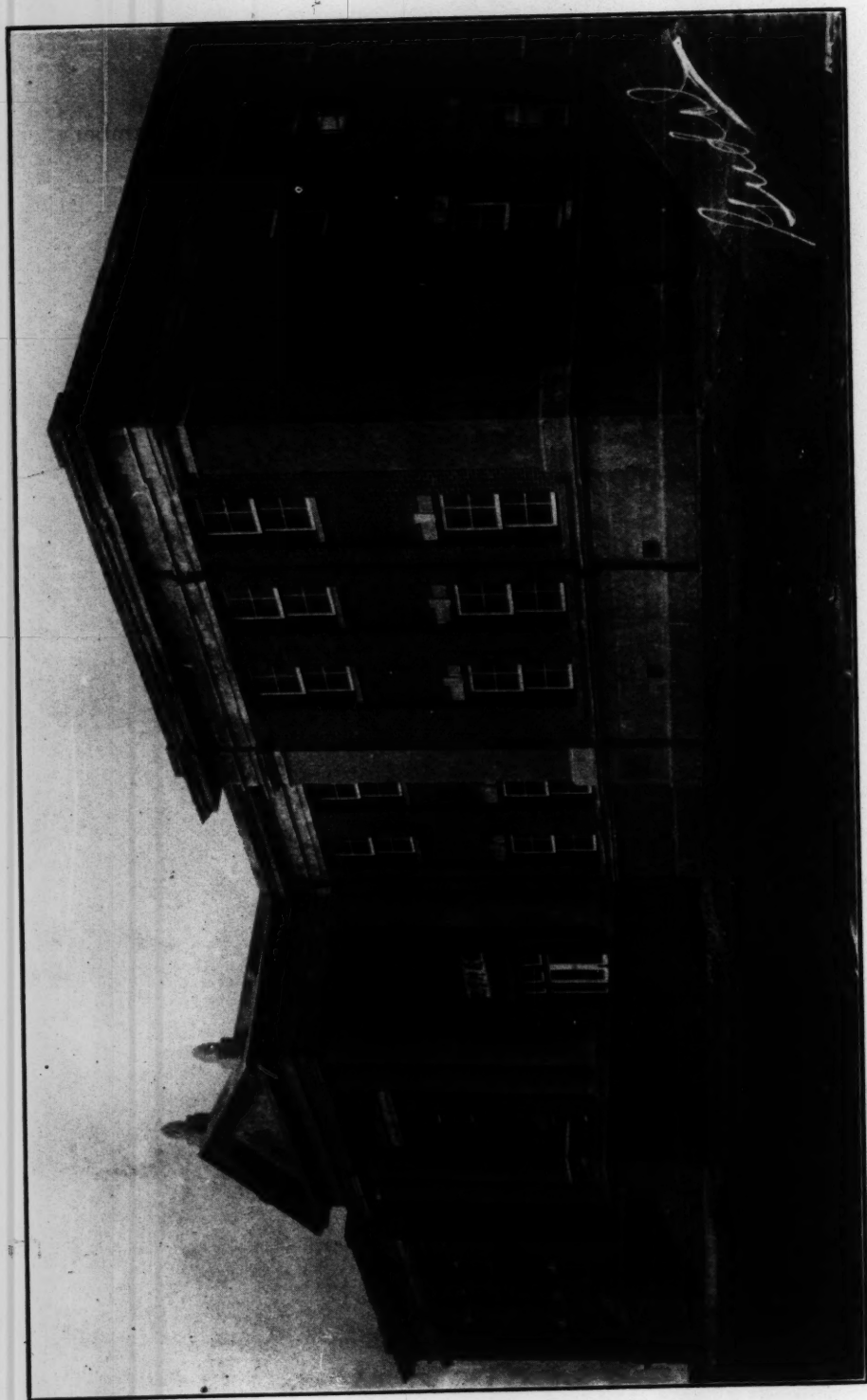
三

吁嗟幾多流敗風俗
賭博鬪牌擲骰
由是買賣工藝荒棄
不堪民疲國匱

四

若要我國全成自由
須靠真神能力
惟主在天常常幫助
一切誠心求祈





CENTRAL CHINA MISSION LUTHERAN THEOLOGICAL SEMINARY, SHEKOW, HUPEH.

Missionary News

The New Publishing House of the China Baptist Publication Society.

On April 23rd, 1913, in the afternoon, the new Publishing House of the China Baptist Publication Society was formally opened. It is situated on the river front in the eastern suburbs of Canton, and just across the river from the Canton Christian College. A large number of missionaries were in attendance, the meeting being presided over by Hon. F. D. Chester, American Consul General. The services were held in the building which has been in partial use for some time.

Up to date the building has cost thirty-eight thousand dollars, is two storeys high, and 130 ft. by 106 ft. on the ground floor. Commodious offices, paper, and book godowns, proof readers' and editor's rooms are all contained within the building. A residence for the superintendent adjoins the works. All work is done in one room, on one side of which is placed the superintendent's room, which, being raised 3 ft. above the floor and enclosed in glass, makes possible full oversight of the work room at all times. Each press, paper cutter, type caster, etc., is run by its own individual electric motor.

The China Baptist Publication Society has entered into this new building after fifteen years of service in more or less inconvenient quarters. During that time, however, there have been published over ninety-nine million pages of Christian literature, and the receipts have been more than four hundred and twenty thousand dollars.

Excellent addresses were made by the Rev. R. E. Chambers, corresponding secretary of the Society, Hon Chung Wing Kwong, Rev. W. W. Clayson, B. A., and Rev. George H. McNeur.

This Publication Society occupies a tremendously important position in relation to the work of the various Missions in South China. Definite steps have already been taken for co-operation in publication work. This includes an appeal to Chinese Christians, Boards and Foreign Mission Societies, for financial support to the South China Religious Tract Society, and representation of Chinese organizations and Missions on the Board of Managers of the South China Tract Society. Furthermore, the China Baptist Publication Society and the South China Tract Society propose together to become responsible for one central Christian bookstore, general colportage work, and the publication of a new series of tracts; it is proposed also to have a union missionary headquarters. Further plans are on foot for fuller co-operation in the China Baptist Publication Society itself though the methods and details of this co-operation are matters for further consideration. The time is ripe for some move in this direction both in order that the press which is already in existence may fill the largest place of usefulness, and that waste through future re-duplication may be prevented. The recent series of Conferences held under the chairmanship of Dr. Mott had done much to clear the way for a consideration of this step in advance.

Shanghai American School.

The Shanghai American School under the Union Missionary Board of Managers has had a most prosperous year under the Principalship of Rev. J. M. Espey and his efficient Faculty. The total enrolment for the year was 68; of these, 48 were children of missionaries and 20 from the non-missionary community. Fourteen missionary organizations have been represented in the patronage. Already additional pupils are being registered for the next session, and to meet the growing demand the managers are arranging for an additional house and an increased Faculty.

The Board regret that Mr. Esp  y leaves for furlough at the close of the present session, but a special committee at work in the United States to engage a permanent Principal and additional teachers has succeeded in engaging a Principal who is expected to arrive in time for the Fall session.

The health record of the school has been good, due in large measure to the situation close to the open country and to the regular outdoor exercise that has been required. Baseball, football, tennis and swimming have all been enjoyed, and the long walk to and from Union Church has been made every Sunday, with one exception.

All the older boys are members of the Shanghai Boy Scouts, and the troop to which they belong secured the Efficiency Shield.

In association with the Camp Fire Girls of America a Camp-fire is being organized among the girls.

In April, most of the music pupils took part in a public musicale that was held in con-

nection with a drawing exhibit, and showed well the good training which they had received.

One pleasant feature of the school life has been the weekly lecture and entertainment held Friday afternoon during the last hour.

Shanghai has many kind friends who are well fitted to brighten the week end, and concerts and scientific lectures have been appreciated by the boys and girls. In addition to these a number of outside lectures and concerts have been attended.

The present session will close the 27th of June, and the Fall session will open on the 12th of September. Those desiring to register pupils should do so at an early date, and should the number of those desiring to register exceed the capacity of the school, preference will be given to the children of the representatives of the contributing Boards.

All applications should be sent to the secretary at the address given below.

The contributing Boards at present are the Presbyterian Boards, North and South, the Southern Methodist Board, and the Foreign Christian Mission, while the authorities of the American Baptist Missionary Society and of the Y. M. C. A. have acted favorably and their appropriations are expected at an early date. Other Missions are also urging their Boards to become contributing members of the school.

The special committee in America is also charged with the duty of raising funds for permanent buildings and equipment and the managers have every reason to expect success.

(Rev.) JNO. A. GERE SHIPLEY,
Secretary Executive Committee.

Problems of the Mission Field.

AN INTERNATIONAL INQUIRY.

In order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission fields, the editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are prin-

cipally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

The Christian Church in China.

Rev. E. W. Thwing, secretary of the International Reform Bureau, writes as follows of the union service of prayer for the nation, and the new opportunity for Christian Mission work in this great Republic.

"Perhaps one of the most remarkable Chinese meetings ever held in China took place in Peking on Sunday. It was a prayer service called at the request of the Chinese Government. It was opened by Pastor Meng in charge of the Independent Christian Church, Peking, who said this was the first time in the history of China that the Chinese Government had requested the Christians to meet in prayer for the country. After prayers and songs and a few remarks, Mr. Wellington Koo, who was the special delegate from the President and from the Minister of Foreign Affairs, gave the following address: "I am here representing President Yuan Shih-kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is in the heart, and if the heart is right the man will be right and so the family and so the whole nation. It is the power of religion that is necessary to-day. Christianity has been in China now for over 100 years. It was born in Judea and has spread all over the world. Although under a Republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by them-

selves but as citizens of the Republic, and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity may be promoted. We come with this expression of goodwill to this gathering of Chinese who have met here for prayer for the nation at this important time of its reorganization."

Peking, April 14th 1913.

Szechwan News.

Rev. W. H. Aldis, Paoning, writes as follows:

Evangelistic Work.—We have made several special efforts in this branch. A preaching and book distributing campaign was held at the beginning of February. Quite a number of the Christians volunteered to help in this work, as that we were able to divide into four bands. We met each day for a short time of

prayer, and then went on to the streets in different directions as planned. Each band carried a large banner, announcing that we were preaching the Gospel. We went from house to house, distributing packets of Gospels and other books. With each packet of books, we gave a printed letter of appeal to accept salvation. This letter was from the Church members to their fellow-townsmen. Each day, after the preaching on the streets, we all adjourned to a large Military Yamen, which had been lent us by our Prefect for the week, and there we had further preaching to large and attentive audiences. The Prefect himself came the first day. We are looking to the Lord to give us great results from this effort. Many, I know, have been led to think as a result, and I feel sure that we shall yet reap an abundant harvest. I have also erected a mat shed on the river side for preaching to the large numbers of country people who come in day by day for the market there. We can always be sure of getting a good audience.

The Month

THE DAY OF PRAYER.

On April 17th, the Cabinet adopted the following request for Prayer:—

"Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part."

This met everywhere with ready response, and while some, for political reasons, criticised the motive leading up to it, in general it was accepted as a sincere desire. The suggestion came from a Christian prominent in the Government, and was agreed to by President Yuan. In addition to the general observance of the day in China, many special references were made to it in the homelands.

RECOGNITION OF THE REPUBLIC.

The recognition by Brazil of the Republic was celebrated with rejoicing. Later the Belgium Government announced that it would follow suit as soon as it was done by the Great Powers. On May 2nd, E. T. Williams, Chargé d'Affaires, together with the staff of the United States legation, formally announced to the Chinese Government the recognition by the Government at Washington of the Chinese Republic. This was received with great satisfaction. On the same day Mexico also recognized the Republic. On May 3rd, the Consul-General for Cuba announced that the Cuban Government had recognized the Republic. The British Government had also expressed itself as feeling that it was desirable that such recognition should be granted to the Chinese Republic.

THE OPIUM QUESTION.

Opium smugglers have been somewhat active. \$5,000 worth of opium was discovered in barrels which ostensibly were part of missionary supplies. In Shansi also opium

smugglers were discovered. It was reported that opium was still being cultivated on President Yuan's own property. Later it was stated that this had all been destroyed. There has been some discussion of the regulation of the opium trade in Macao.

FINANCES.

Negotiations were again taken up with the Quintuple Group. On April 26th, a loan agreement was finally signed. This caused considerable excitement and a large measure of open opposition to the loan. The Senate, by a vote of 102 to 69, passed the following resolution:—

"We do not recognize as effective the action of the Government in signing the Quintuple Loan, because it has never been passed by the National Council and therefore such action is a transgression of the law and the loan should not be effective." The Kuomintang was also active. Dr. Sun Yat Sen appealed in a letter to the foreign Governments to prevent the conclusion of the loan, and said it would be used to precipitate civil war.

THE CENTRAL GOVERNMENT.

The struggle between the various parties has been acute. The Kuo-

mintang is in the majority, but the other three parties have adopted the rule of leaving the house when defeat is imminent, so that there being no quorum no business can be done. The parties agreed to first draw up a constitution and then elect a president. Rumours of a counter-revolution have been rife. Shanghai business men sent a telegram urging Parliament to proceed with its business. President Yuan announced that unless there was a change he would be compelled to proceed against the plotters. This action steadied things considerably, and later signs of possible compromise appeared.

CONDITION OF THE COUNTRY.

There has been considerable uneasiness in Wuchang, as a result of which a large number were executed. The authorities, however, secured complete control again. Robbers were active in Honan, and brigandage was reported in several places. There was considerable trouble near Foochow and some labour trouble in Ningpo. A famine in Honan involved the necessity of providing relief for sixty districts, each one said to contain one hundred thousand people. Plans for this relief have already been started.

Missionary Journal

BIRTHS.

At Bideford, England, March 25th, to Mr. and Mrs. W. J. EMBERY, C. I. M., a daughter (Doris Mary).

At Canton, April 13th, to Mr. and Mrs. F. O. LEISER, Y. M. C. A., a son (David).

At Lintsingchow, April 22nd, to Rev. and Mrs. J. J. MOE, National Holiness Mission, a son (John Palmer).

At Peitaiho, May 2nd, to Dr. and Mrs. F. F. TUCKER, American Board Mission, a son (Arthur Smith).

MARRIAGES.

At Shanghai, April 26th, THOMAS PERCIVALE THOMPSON to ANGIE MARTIN, M.D., American Church

Mission, daughter of Rev. and Mrs. H. V. S. MYERS.

At Shanghai, May 6th, Mr. J. L. CLASSON, C. I. M., to Miss A. LINDBERG.

At Shanghai, May 20th, Mr. JOSEF E. OLSSON, C. I. M., to Miss J. VOSS-RASMUSSEN.

DEATHS.

At Kutztown, Pa., U. S. A., March 8th, ALBERT BRENNEMAN, of tonsillitis, only son of CALVIN F. and PHORBE B. (née BRENNEMAN) SNYDER, of the C. and M. A., Kansu Province, W. China. Deceased aged 3 years 6 months.

At Chaoyangfu, Mongolia, April 5th, Dr. J. NORMAN CASE, of typhoid fever.

AT Shanghai, April 29th, MARGARET, daughter of Dr. and Mrs. W. E. TAYLOR, Y. M. C. A.

ARRIVALS.

April 19th, Mr. and Mrs. S. BERGSTRÖM and two children, Miss M. ANDERSON and Miss A. SWANSON (ret.) from North America. All C. I. M.

April 27th, Mr and Mrs. A. JENNINGS and child, C. I. M., (ret.) from England.

April 29th, Mr. and Mrs. C. G. SÖDERBOM and two children, Miss IDA E. ANDERSON, Miss A. GUSTAFSON, and Miss H. S. JOHANSON, (ret.) and Messrs. J. OTTOSON, and K. NYKVIST from Sweden via Siberia. All C. I. M.

April 30th, Miss M. E. WATERS, C. I. M., (ret.) from North America via Siberia.

May 3rd, Rev. W. E. BLACKSTONE, Unconnected, (ret.).

May 6th, Rev. and Mrs. E. C. OCKENDEN, Unconnected, (ret.).

May 9th, Rev. and Mrs. A. H. BUTZBACK, (ret.); Rev. and Mrs. JERRY BEHRENS, all Evangelical Association.

May 13th, Rev. and Mrs. H. R. CALDWELL and three children, M. E. M. (ret.).

May 17th, Mr. and Mrs. P. L. GILLETT and family, Y. M. C. A., from Seoul, Korea.

DEPARTURES.

April 8th, Dr. and Mrs. DANSEY SMITH and Mr. and Mrs. H. J. SQUIRE and two children for England via Siberia. All C. I. M.

April 25th, Misses K. M. and M. E. TALMAGE, Mrs. H. P. DEPREE and children for U. S. A., all Am. Ref. Ch. Mission; Rev. and Mrs. F. W. BANKARDT and family, M. E. Mission, for U. S. A. Mr. and Mrs. J. BROCK and two children for England,

Miss A. HENRY for Australia and Miss J. KUNST for Germany; all C. I. M.

April 29th, Dr. and Mrs. W. D. FERGUSON and family, Can. Meth. Mission; Rev. and Mrs. LACY L. LITTLE, Am. Pres. Mission, South, Miss N. ZWEMER, Am. Ref. Ch. Mission; all for U. S. A.; Mr. and Mrs. F. MÖNCH, C. I. M., for Germany, via Siberia.

April 30th, Miss M. KING for North America via Siberia.

May 1st, Miss MACFARLANE, Ch. Scot. Mission, for England; Mr. and Mrs. OWEN WARREN and child, C. I. M., for England.

May 2nd, Rev. and Mrs. J. M. BLAIN and family, American Pres. Mission, South, for U. S. A.

May 7th, Rev. and Mrs. C. D. DRURY, C. M. S., for England.

May 8th, Mr. and Mrs. R. H. MATHEWS and two children, and Mr. G. F. DRAFFIN for Australia. All C. I. M.

May 9th, Rev and Mrs. J. H. JUDSON and daughter, Am. Pres. Miss.; Mrs. C. A. FELL and two children, M. E. M.; Rev. and Mrs. P. R. BAKEMAN and family, Am. B. F. M. S.; all for U. S. A.

May 10th, Rev. and Mrs. LYTTLE and family, United Meth. Church, for England; Miss E. E. GLOVER, M. E. M., for U. S. A., via Suez. Rev. and Mrs. A. KENNEDY and family, and Miss ETCHELS, all Grace Mission, and all for U. S. A.; Mr. J. L. ROWE, C. I. M., for England.

May 13th, Miss M. E. DUFFUS and Miss HARKNESS, both E. P. M., and both for England.

May 14th, Miss J. SHEWRING, Christians' Mission, for England.

May 20th, Miss I. M. COLEMAN and Miss M. A. EDWARDS for Australia. Both C. I. M.

May 28th, Rev. and Mrs. J. STEELE and family, E. P. M., for England, via Siberia.

